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## 14

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ХИЛАНДАРСКИ ОДБОР

# ХИЛАНДАРСКИ ЗБОРНИК

## 14

УРЕДНИК МИРЈАНА ЖИВОЛИНОВИЋ

БЕОГРАД 2017

РЕДАКЦИОНИ ОДБОР:

ЂОРЂЕ БУБАЛО, МИРЈАНА ЖИВОЛИНОВИЋ, ЉУБОМИР МАКСИМОВИЋ,  
БОЈАН МИЉКОВИЋ, СРЂАН ПИРИВАТРИЋ, ЗОРАН РАКИЋ, ВИКТОР  
САВИЋ, ГОЈКО СУБОТИЋ, АНАТОЛИЈ АРКАДЈЕВИЧ ТУРИЛОВ,  
АЛЕКСАНДАР ФОТИЋ, ДЕЈАН ЦЕЛЕБЦИЋ

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МИРЈАНА ЖИВОЈИНОВИЋ

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АМБЛЕМ: РЕЉЕФ НА КАМЕНОЈ ПЛОЧИ  
ГЛАВНА ЦРКВА МАНАСТИРА ХИЛАНДАРА  
ПРИПРАТА КНЕЗА ЛАЗАРА, XIV ВЕК





# THE ATHONITE MONASTERY OF KASTAMONITOU AND THE DOCUMENTARY HERITAGE OF THE GRAND ČELNIK RADIČ

CYRIL PAVLIKIANOV

**A b s t r a c t .** – The paper discusses the critical edition and commentary of preserved documents relating to the ktetor activities of the grand *čelnik* Radič on Mount Athos and the endowments he gifted to the Athonite brotherhoods. The main part of the paper contains four Serbian charters from the archives of the Konstamonitou monastery; two of them issued by the grand *čelnik* Radič, and the other two issued by despot Đurađ Branković. Radič's charter to the monasteries St. Paul and Vatopedi and despot Đurađ's confirmation of the latter are also published. In addition to the Athonite charters to the Vračevšnica monastery, which was preserved as a fresco inscription in a 1737 copy in the narthex of the Church of St. George. The preparation of these documents for publication is based on the photographs made by the author during his research visits to Mount Athos. The exception is the charter to the Vračevšnica monastery, whose text has been reproduced from Milan Đ. Milićević's edition of 1867.

We owe a debt of gratitude to the *hegoumenos* of Kastamonitou, father Agathon, as well as to the librarian, father Charalampos, who gave us access to the archives of their monastery, provided us with the best possible conditions for working, and permitted us to photograph the Slavic documents. Without their blessing and benevolent support our research would have never been completed. Our transcription of the mediaeval Slavic texts is based on the principle that in diplomatic editions the Slavic abbreviations must be reproduced as they have in the prototype, without being interpreted or restored.

The mediaeval Slavic documents of Kastamonitou are only four and date from the period 1429–1433. Two of them were promulgated by the Serbian ruler, George Branković (1427–1456), and two were issued by his military commander, the grand *čelnik* Radič. These documents are:

1. Act of the Lord of the Serbs, George Branković, corroborating the property which the grand *čelnik* Radič had been granted by his predecessor, the Serbian despot Stephen Lazarević, and by the Hungarian king, Sigismund of Luxemburg (September 1, 1428 – mid-1429).

2. Act of the despot George Branković, confirms a chrysobull which the *čelnik* Radič had received from his predecessor, the despot Stephen Lazarević (September 1, 1429 – August 31, 1430).

3. Act of the *čelnik* Radič granting to Kastamonitou a yearly subsidy of 20 *litrai* of silver (September 1, 1430 – August 31, 1431). With this document Radič officially becomes a new founder (*ktitor*) of Kastamonitou.

4. Act of the *čelnik* Radič sanctioning his own rights as a new founder (*ktitor*) of Kastamonitou (May 22, 1433).

There are four more mediaeval Slavic acts of the period 1429–1433 elucidating the activity of the grand *čelnik* Radič on Mount Athos. Three of them are kept in the archives of the Athonite monasteries of Vatopedi and St. Paul, and one is preserved as a mural painting in the church of St. George at the monastery of Vračevšnica in central Serbia:

5. Act of donation of the *čelnik* Radič granting to the monastery of Vatopedi the village of Belo Polje near the Morava River in central Serbia (March 28, 1432).

6. Act of the despot George Branković, confirming the donation of the village of Belo Polje in Central Serbia which the *čelnik* Radič had bequeathed to Vatopedi (after March 28, 1432).

7. Act of the despot George Branković, confirming the donation of the village of Gornja Peščanica near Braničevo which the *čelnik* Radič had bequeathed to the Athonite monastery of St. Paul (after 1429).

8. Act of donation issued by the *čelnik* Radič for the monastery of St. George which he had built in the village of Vračevšnica near Rudnik in central Serbia (September 1, 1430 – August 31, 1431).

The Serbian charters of Kastamonitou were first published by Ljubomir Stojanović in 1890. His edition is already obsolete and was based on photographs kept in the collection of the Russian nobleman Petr Ivanovič Sevast'janov. Stojanović had never seen the originals but only their photographs, which in the 1880s were already kept in the Archives of the Russian Imperial Academy<sup>1</sup>. In 1939 the four Serbian documents of Kastamonitou were photographed by Vladimir Mošin. His photographs are presently kept in Serbian Academy of Sciences and Arts at Belgrade (Архив Српске академије наука и уметности, Историјска збирка, no. 8885/1–4). However, according to Đorđe Bubalo, their quality is poor and reading them is next to impossible<sup>2</sup>. All the mediaeval archives of Kastamonitou, both Greek and Slavic, were photographed in the 1960s on behalf of the Centre for Byzantine Research (today Institute for Historical Research) of the National Hellenic Research Foundation at Athens. Using these photographs in 1970 Nikos Oikonomides published a catalogue of Kastamonitou Greek archives in which he described 18 separate acts and 4 compilations of copies dating from the period 1047–1686<sup>3</sup>. His full edition of the monastery's mediaeval Greek archives,

1 Љ. Стојановић, *Сјари српски хрисовули, акти, биографије, летиоиси, ијијици, йоменици, зайиси и др.*, Споменик Српске краљевске академије 3, Belgrade 1890, 3–5 (nos. 2, 3 and 4) and 34–36 (no. 6).

2 Ђ. Бубало, *Прилози српској дипломатији*.

*Појми десјоџа Ђурђа Бранковића на ѿвельи челнику Радичу у архиву манасџира Кастамонџиј, Хиландарски зборник 12 (Belgrade 2008), 76.*

3 Ν. Οικονομίδης, *Τερὰ Μονὴ Κωνσταντίνου. Κατάλογος τοῦ ἀρχείου (1047–1686), Σύμμεκτα*



11 Љ. Стојановић, *Сѣтари срѣски заѣиси и најѣѣиси*, II, Belgrade 1903, no. 4231; К. Παυλικιάνωφ,

that from 1344 to 1366 there were Serbian copyists residing in Kastamonitou and they were connected with the Serbian monastery of Chilandar.

In November 1424 Kastamonitou was severely damaged by fire and it was the eminent Serbian military commander, the grand *čelnik* Radič, who embarked on restoring and renovating it six years later, in 1430–1431. In 1433, being already a widower, he retreated to Kastamonitou and adopted the monastic name Roman. Documents of the Ottoman court at Serrhai make it clear that he resided in Kastamonitou at least until 1440<sup>12</sup>. His family kept on being connected with this monastery until 1459 when one of his sons, the monk Misail ibn Radič, supported Kastamonitou in a Turkish court of law<sup>13</sup>. The benefactions of Radič had evidently triggered a large-scale infiltration of Serbian monks in Kastamonitou, but we must underscore that Slavs are attested as legal representatives of this monastery even before the great fire of 1424 which made the intervention of Radič necessary. The first Slav *hegoumenos* of Kastamonitou appears in 1423, i.e. a year before the destruction of 1424. His signature appears in a document of the Athonite *protos* Malachias kept in the monastery of St. Paul: *игѣмень чьстныи и свещеннии ѡбители царскыи кастамонитски юрмонахъ неѡфитъ*<sup>14</sup>. Based on our Slavic document no. 3, it was Neophytos who visited Radič after the disaster of 1424 and requested him to help his monastery: *ѡа, чѣлникъ радичъ пишоу сѣа, како прѣиде к намъ чьстныи въ свещенноинокѡхъ игѣмен храма свѣтаго апостола и прѣвѡмѣченника и архѣдіакѡна стѣфана, кѡрѣ неѡфитъ, въ ѡбители свѣтыи горы аѡѡна мѡнастира рекомаго кастамонитъ, и бесѣдова съ нами мѡльбенѣ, да бисмо ми были помѡщници на въздвигоуѣи и ѡновленѣи (l. 2–5)*. In other words, the support which the *čelnik* Radič provided to Kastamonitou in 1429–1433 was not the cause but the result of the Slavic presence in this Athonite foundation. We know no details about how exactly this presence came into being, but the aforementioned connection of the copyists, who worked in Kastamonitou in the mid-14<sup>th</sup> century, with Chilandar indicates that the Slavs in Kastamonitou were, most probably, of Serbian origin. It also seems that from 1423 to 1449 the *hegoumenoi* of Kastamonitou were prevailingly Slavs, because in 1449 an abbot of Kastamonitou named Basil is known to have signed in Slavic a document kept in Vatopedi: *свещеннѣи ѡбители свѣтаго прѣвѡмѣченника и архидіакѡна христова стѣфана кастамонита игѣмен василѣ монахъ*<sup>15</sup>.

We know nothing about the Slavs in Kastamonitou during the period 1450–1490, but in about 1494–1496 a priest named Esaias signed in Slavic a letter of the Athonite authorities to the Ottoman governor (*paşa*) of Thessalonica: *ѡ кастамѡнитѣ попь исаиѣ*<sup>16</sup>. Based on two unpublished Turkish documents of Kastamonitou, in 1491 the same person was a representative of the monastery in a court at Thessalonica<sup>17</sup>.

Σλάβοι μοναχοὶ στὸ Ἅγιον Ὄρος ἀπὸ τὸν 1<sup>ο</sup> ὡς τὸν 12<sup>ο</sup> αἰῶνα, Thessalonica 2002, 50 and 227–228, no. 37.

12 Kastamonitou, 4–8 and notes 22–37; E. Zachariadou, *The Worrisome Wealth of the Chelnik Radich*, Studies in Ottoman History in Honour of Professor V. L. Ménage, Istanbul 1994, 383–397.

13 Kastamonitou, 7–8, note 37.

14 Кр. Χρυσοχοΐδης, Ἐπερὰ μονὴ Ἀγίου Παύλου. Κατάλογος τοῦ ἀρχείου, Σύμμεικτα 4 (1981), 271 and 273, no. 20 and pl. 6. Cf. Kastamonitou,

5 and 10, notes 24a–26; Παυλικιάνωφ, Σλάβοι μοναχοὶ στὸ Ἅγιον Ὄρος, 52; Павликианов, *Монаси от славянско потекло в светогорската обител „Кастамонит“*, 431.

15 Παυλικιάνωφ, Σλάβοι μοναχοὶ στὸ Ἅγιον Ὄρος, 53; Павликианов, *Монаси от славянско потекло в светогорската обител „Кастамонит“*, 432.

16 Dionysiou, no. 38, l. 14, 212, pl. 2. Cf. Kastamonitou, 8 and 10, notes 46–47.

17 Kastamonitou, 8, note 46.

25 Pavlikianov, *The Mediaeval Documents of Zographou*, 458, no. 61, l. 34–35. Cf. Kastamonitou, 9, note 51–52; Dionysiou, 213, pl. 2.

Xeropotamou: старѣць мисаилъ ѿ кастамонит<sup>27</sup>. Misael must have been Bulgarian because he uses the preposition *отъ* (from) with nominative.

In 1541 a monk of Kastamonitou named Dositheos signed a decision of the Athonite authorities concerning the abandoned monastery of Phakenou: *Досифеосъ манастиръ ѿ кастамонит(а)*<sup>28</sup>. The ending of the word *Kastamonit* is abbreviated and we cannot be sure if it should be restored as a nominative (*Kastamonit*) or as a genitive (*Kastamonita*). For this reason the identification of Dositheos's ethnic identity remains elusive.

Thus, the Slavic presence in Kastamonitou from 1340 to 1550 can be summarized in the following way:

1. 1344. Anonymous Serbian copyist.
2. 1360–1366. Nameless Serbian monk(s).
3. 1423–1429. Neophytos, *hegoumenos* of Serbian origin.
4. 1433–1440. The grand *čelnik* Radič, Serb.
5. 1449. Basil, *hegoumenos*.
6. 1459. Misael, son of the *čelnik* Radič.
7. 1491–1496. Esaias, priest.
8. 1496–1507. Joseph, monk of Serbian origin.
9. 1501. Job, monk.
10. 1503. Pachomios, monk.
11. June 1513. *Hegoumenos* named Theo[.....].
12. 1513–1518. Nestor, *hegoumenos*.
13. 1526. Misael, monk of Bulgarian origin.
14. 1541. Dositheos, monk.

Recapitulating the data, our most important conclusion is that the *hegoumenos* of Kastamonitou, Neophytos, who in 1429 invited the Serbian potentate Radič to restore and renovate his monastery, was certainly a Slav.

## DIPLOMATIC EDITION OF THE FOUR ACTS OF THE ČELNIK RADIČ PRESERVED AT THE MONASTERY OF KASTAMONITOU

### STRUCTURE OF THE ENTRY

#### АСТ NO.

#### TITLE OF THE DOCUMENT

DATE:

TYPE OF THE ACT: Type of the act as specified in the text.

DESCRIPTION: Remarks on the peculiarities and the variants of the document.

ANALYSIS: Summary of the document's content.

26 Kutlumus, no. 51, l. 43–44. Cf. Kastamonitou, 9, note 52.

27 Kutlumus, no. 52, l. 23.

28 N. Οικονομίδης, Ἱερὰ Μονὴ Σταυρονικήτα. Κατάλογος τοῦ ἀρχείου (1533–1661), Σύμμεκτα 2 (1970), 445, no. 9a and photograph 48. Cf. also A. Γιαννακόπουλος, Ἀρχεῖο τῆς Ἱ. Μ. Σταυρονικήτα.

SIGNATURES:

NOTES in the margins or on the rear:

DATING:

MENTIONED DOCUMENTS:

BIBLIOGRAPHY:

EDITIONS:

REMARKS:

PROSOPOGRAPHY: Analysis of the prosopographical data mentioned in the document.

TOPOGRAPHY: Analysis of the topographical data available in the text.

TEXT:

CRITICAL SIGNS

«ΔΕΕ» = deleted letters

<ΔΕΕ> = letters or phrases which must be ignored

{ΔΕΕ} = letters omitted by the scribe

[.....] = letters or text missing or not readable with proposals for reconstruction (the dots correspond to the approximate number of the lost letters)

[... 35–40 ...] = missing text with approximate number of the lost letters

SLAVIC CHARTER NO. 1

ACT OF THE LORD OF THE SERBS, GEORGE BRANKOVIĆ,  
CORROBORATING THE PROPERTY WHICH THE GRAND  
ČELNIK RADIČ HAD BEEN GRANTED BY THE DESPOT  
STEPHEN LAZAREVIĆ AND BY THE HUNGARIAN  
KING SIGISMUND OF LUXEMBURG

6937 (September 1, 1428 – mid-1429), *indiction* 7<sup>th</sup>

TYPE OF THE ACT: *записание и оутвърждение* (l. 42: *записахъ се и оутвърдихъ се*).

DESCRIPTION: Two variants of the document are available.

VARIANT 1 (see pl. nos. 1–3). Original written on parchment with semi-uncial script and the normal for this type of script abbreviations. Dimensions 58 × 45 cm. The ink is dark brown. Several initial letters are written with red ink which has faded significantly. The wax seal which was once attached beneath the text is presently missing, but the remains of the red cord (*merinthos*) which connected it with the document are clearly visible. A large piece of the lower margin, which evidently contained the despot's signature, has been destroyed, but the main text of the charter is not damaged.

VARIANT 2 (see pl. no. 21): 19<sup>th</sup> century copy written on a sheet of paper. Dimensions 54 × 45.5 cm. The text is written on both sides of the sheet. The paper has been damaged by water and there are three perforations in its right upper section.

ANALYSIS: Theological introduction (l. 1–10). After the death of the despot Stephen Lazarević it was George Branković who assumed power and became the ruler of



the Serbian state. He was then visited by his loyal military commander, the grand *čelnik* Radič, who requested him to corroborate as transferrable to his heirs all the properties which he had been given by his predecessor. Branković satisfied this request, emphasizing that nobody, including his own sons, was allowed to confiscate any property belonging to Radič, unless the latter mutinied against his lord (l. 11–22). The estates confirmed as belonging to Radič were the following: 1. The town of Kupinnyj together with the villages of Poraiska which were situated around it. This fief was ceded to Radič by the king Sigismund (l. 22–24). 2. In the vicinity of Braničevo: the villages of Topolovnik, Kuplinovo, Oklopci, Raonica, Peščanica, Kladorub, Tupšinci, Repesi, Kurjače, Dušnik, and another Peščanica. 3. In the vicinity of Kučevo: the villages of Drugovci, Vlasi Radivoevci, Vlasi Košarna, and the abandoned villages (*selišta*) of Miladovići and Junošino. 4. In the district of Nekudim: the village of Haljae near Cerovac, and the villages of Grūštica and Sasi near Lepenica. 5. In the vicinity of Kruševac: the villages of Belo Polje, Buhmenti and Drenova. 6. In the district of Belasica: the villages of Trebinja and Būdčiči. 7. In the district of Upper Morava: the villages of Obrovo, Leskova, Platovo, Jabučie, and three abandoned settlements – Kovači, Vražice and Leskovica. 8. In the district of Rudnik: the villages of Beluća, Prodanovci, Šumeli, Vlasi Voikovci, Upper and Lower Vračevštica, Grahovac, Konjuša, Brezova, Kamenica, and a church at Vračevštica which, based on a chrysobull, possessed five villages. 9. In the district of Mačva: a market place at Debrč, the income of the yearly festival of St. Panteleimon, the villages of Prhovo, Stadnici, Bošnjaci, Trstenica, Dobra Glava, Medoeva Reka, Ptičarie, Batar, Podlužie Vlkosalje, Tišica and Strelci, the abandoned villages of Konatice and Razloe, the village of Zagreb with the property that once belonged to Vlkoslav Vladilović, the villages of Utišću (?) and three villages named Štira (l. 25–34). All these properties are corroborated as perpetually owned by the *čelnik* Radič. Final confirmative clauses (l. 35–44).

SIGNATURES: The signature of George Branković is not preserved because the lower margin of the act is partially missing.

#### NOTES ON THE REAR OF THE ORIGINAL:

1. Ὁ ἀρχιστράτηγος τζελνήκ.

2. Ὁ βοηθόνδα Ραδήςτς φανερώνει αὐθέντην της Σερβείας Στέφανον, ἀφιερώνει εὐδομήντα χῶρας ἐπίεισέ την Σερβία (corrected: ὁ βοεβόδας Ράδιτς φανερώνει αὐθέντην τῆς Σερβείας Στέφανον, ἀφιερώνει ἐβδομήντα χῶρας, ἐποίησε τὴν Σερβίαν).

DATING: 6937, *indiction* 7<sup>th</sup>. The date is written on l. 43–44: **ѿъ лѣтоу 6937, индиктѣиъ 7**. There is no discrepancy between the year and the number of the *indiction*<sup>29</sup>. George Branković issued the charter as „the Lord of the Serbs“, before he was awarded the title of despot in the mid-1429.

MENTIONED DOCUMENT: Chrysobull (χρυσобулъ, l. 30–31) describing five villages which were the property of a church situated at the village of Vračevšnica.

BIBLIOGRAPHY: С. Новаковић, *Велики челник Радич или Облачић Раде 1413–1435. Једна слика из традиционалне народне историје*, Гласник Српског

<sup>29</sup> Ἐπιτομὲς ἐγγράφων, 1533–1800 (Αθωνικὰ Σύμ-  
μεικτα 8), Athens 2001, 38–40, no. 4a and pl. 3.

29 See V. Grumel, *Traité d'études byzantines. I. La chronologie*, Paris 1958, 262–263.

ученог друштва 50 (Belgrade 1881), 154–159 (reprinted in С. Новаковић, *Историја и традиција. Изабрани радови*, ed. S. Ćirković, Belgrade 1982 (Српска књижевна задруга, series LXXV, vol. 496), 79–111, with a commentary of the editor S. Ćirković, *Дојуне и објашњења*, 440–443); Г. Шкриванић, *Власћелинство великог челника Радича Посџујовића*, *Историјски часопис* 20 (Belgrade 1973), 125–138; В. Тошић, *Велики челник Радич*, *Зборник Матице српске за историју* 13 (Novi Sad 1976), 7–21; Archives de l’Athos IX, *Actes de Kastamonitou*, ed. N. Oikonomidès, Paris 1978, 4–8; E. Zachariadou, *The Worrisome Wealth of the Chelnik Radich*, *Studies in Ottoman History in Honour of Professor V. L. Ménage*, ed. C. Heywood and C. Imber, Istanbul 1994, 383–397; С. Pavlikianov, *The Medieval Aristocracy on Mount Athos*, Sofia 2001, 78–80 and 148–149; К. Παυλικιάνωφ, *Σλάβοι μοναχοὶ στὸ Ἅγιον Ὅρος ἀπὸ τὸν 1<sup>ο</sup> ὡς τὸν 12<sup>ο</sup> αἰῶνα*, Thessalonica 2002, 49–57; *Културна ризница Србије*, ed. J. Janićijević, Belgrade 2005, 141, 336–337 and 436; М. Živojinović, *Le grand čelnik Radič*, *Κλητόριον in memory of Nikos Oikonomides*, Athens–Thessalonica 2005, 387–402; А. Крстић, *Град Некудим и Некудимска власћ*, *Историјски часопис* 55 (Belgrade 2007), 99–111; С. Божанић, *Раваничка села и села великог челника Радича Посџујовића „у Мачви“*, *Споменица Историјског архива Срем* 7 (Sremska Mitroviца 2008), 34–45; Ђ. Бубало, *Прилози српској дипломатици. Пошћис десјоџа Ђурђа Бранковића на џовељи челнику Радичу у архиву манастира Кастамонит*, *Хиландарски зборник* 12 (Belgrade 2008), 75–77; idem, *Писана реч у српском средњем веку. Значај и уџоџреба џисаних докуменџа у средњовековном српском друштву*, Belgrade 2009, 134, 136, 144 and 170; М. Живојиновић, *Светџа Гора у светџлостџи акаџа великоџ челника Радича манастирима Кастамонитџу и Вџџоџеду*, *Пад Српске деспотовине 1459. године* (Научни скупови САНУ CXXXIV, Одељење историјских наука 32), Belgrade 2011, 57–62; К. Павликианов, *Монаси от славјанско потекло в светогорската обител „Кастамонит“ от XIV до XVI век*, *Сборник в чест на проф. др Миџијана Кџймакамова „Бџлгарско средновековие: общество, власт, история“*, Sofia 2013, 428–436; М. Ивановић, *Власћела државе српских десјоџа* (doctoral dissertation), Belgrade 2013, 105–106, 129, 163–166 and 171; idem, *Средњовековни власћеоски џоседи у Крушевачком крају*, *Жупски зборник* 8 (Belgrade 2013), 7–22<sup>30</sup>.

EDITIONS: Љ. Стојановић, *Сџари српски хрисовуџи, акџи, биоџрафије, лейџџисџи, џиџиџиџи, џомениџи, заџисџи и др.*, *Споменик Српске краљевске академије* 3, Belgrade 1890, 3–4, no. 2; С. Новаковић, *Законски спомениџи српских држава средњег века*, Belgrade 1912, 333–334.

REMARKS: The 62 villages of the grand *čelnik* Radič described in the document were scattered in various districts of late mediaeval Serbia, more specifically around 8 main localities: Braničevo, Kučevo, Nekudim, Kruševac, Rudnik, the Upper Morava River, the district of Mačva, and north of the Sava River, i.e. in a territory controlled by the Hungarian king Sigismund (see maps nos. 1–5).

30 М. Ivanović has also published two popularizing texts about the *čelnik* Radič: М. Ивановић, *Смедеревска и Голубачка власћ у време владавине десјоџа Ђурђа Бранковића*, *Наш*

траг (часопис за културу) 1, (Belgrade 2010), 439–440; idem, *Светџа Гора као уџџоџиџиџе за власћелу из српске десјоџовине*, *Наш траг* (часопис за културу) 3–4 (Belgrade 2013), 362–365.

1. The grand *čelnik* RADIČ is a well-known and extensively studied person, the principal studies pertaining to him being those of S. Novaković, G. Škrivanić, V. Tošić, N. Oikonomides, E. Zachariadou, M. Živojinović, Đ. Bubalo, C. Pavlikianov and M. Ivanović (see the bibliographic entry above). In his capacity of *čelnik*, a term equivalent to the Byzantine *protostrator*, Radič was a first rank military commander in the armies of the Serbian despots Stephen Lazarević and George Branković<sup>31</sup>. Our act makes it clear that Radič was a very wealthy person who possessed considerable fiefs granted to him by his masters, the Serbian despots and the king of Hungary, Sigismund of Luxemburg<sup>32</sup>. Radič is first mentioned in 1413 when Constantine of Kostenec (also known as the Constantine the Philosopher) referred to him in his biography of despot Stephen Lazarević as to a wise, brave and efficient warrior: ... югоже въ рѣцѣ искрѣ юмъше прѣломивъше оудавише. множество же много повижено бысть и тоу воинствомъ тѣзюименитаго. бѣше же надъ деспотовѣми вои начельникъ Радичъ чельникъ, моужь храбрѣишии и моудѣишии, и малыими глаголы многата съвършаю бѣше, юште же съ нимъ два воєводы, шаниъ и миѣхиль<sup>33</sup>. In 1435 Radič was present at the signing of a treaty between Venice and George Branković, which took place at Smederevo. The relevant document describes the Serbian envoy as *Radich Celnik, comes palatinus*<sup>34</sup>. Radič's ancestry is obscure and his family name is never mentioned, either in his own documents or in those of George Branković. An inscription in a church of St. George which Radič built in 1431 at the village of Vračevšnica in central Serbia indicates that the two final syllables of his surname were -повікъ, but this detail is to no avail as it offers nothing essential<sup>35</sup>. In the Serbian folklore Radič's surname is Postupović, but this is undoubtedly only a legend<sup>36</sup>. S. Novaković's restoring of the *čelnik*'s name as Rade Oblačić (1880) is equally unsubstantiated<sup>37</sup>.

Based on documents of the Ottoman court at Serrhai, in about 1433 Radič had already retreated to Mount Athos where he became a monk in Kastamonitou and

31 On the two Serbian rulers see Ч. Мијатовић, *Десѡиѡ Бѡрађ Бранковић – јосѡдар Србима, јѡдунавѡу и зѡйском ѡриморју*, I–II, Belgrade 1880 and 1882; М. Спрѡмић, *Десѡиѡ Бѡрађ Бранковић и њѡвоу доба*, Belgrade 1994; idem, *Десѡиѡ Стефан Лазаревић и „јосѡдин“ Бѡрађ Бранковић*, *Истѡријски часѡпис* 56 (Belgrade 2008), 49–68; А. Младѡновић, *Повѡље и јисма десѡиѡѡа Сѡтефана*, Belgrade 2007; В. Ђѡровић, *Истѡрија Срба*, Belgrade 2010, 293–327.

32 E. Zachariadou, *The Worrysome Wealth of the Čelnik Radic*, *Studies in Ottoman History in Honour of Professor V. L. Ménage*, Istanbul 1994, 383–397.

33 *Констѡнтѡиѡин Филозоф и њѡѡв живоѡи Сѡтефана Лазаревића десѡиѡѡа срѡискоѡ*. По двѡјѡма срѡиско-словѡнским рукописима издаѡ В. Јагић, *Гласник Срѡиског учѡног друшѡтва* 42, (Belgrade 1875), 308.

34 J. Šafarik, *Acta archivi veneti, spectantia ad historiam Serborum et reliquorum Slavorum meridionalium*, II, Belgrade 1862, 299; С. Но-

ваковић, *Вѡлики чѡлник Радич или Облѡчић Радѡ 1413–1435. Јѡдна слика из ѡтрадиѡиѡналѡе народѡе истѡрије*, *Гласник Срѡиског учѡног друшѡтва* 50 (Belgrade 1881), 159; S. Ljubić, *Listine o odnošajih između južnoga Slavenstva i Mletačke republike. Knjiga IX, od godine 1423. do 1452.* (*Monumenta spectantia historiam Slavorum Meridionalium XXI*), Zagreb 1890, 84; J. Valentini, *Acta Albaniae Veneta saeculorum XIV et XV*, Vol. XV, Munich 1972, 154, № 3681.

35 М. Милићѡвић, *Манасѡиѡи у Срѡију*, *Гласник Срѡиског учѡног друшѡтва* 21, (Belgrade 1867), 31; М. Жѡвојѡновић, *Le grand čelnik Radič*, *Κλητόριον in memory of Nikos Oikonomides*, Athens–Thessalonica 2005, 393–394.

36 С. Нѡваковић, *Истѡрија и ѡтрадиѡија. Изабрани раѡѡви*, Belgrade 1982, in the commentary of the editor S. Ćirković, *Дојунѡе и ѡбјашѡѡѡа*, 441.

37 Нѡваковић, *Вѡлики чѡлник Радич или Облѡчић Радѡ*, 154–159.



adopted the monastic name Romanos. Some of his descendants certainly followed his example as in 1459 a monk named Misail ibn Radič, i.e. Misail the son of Radič, appeared as a witness of Kastamonitou before a Turkish court<sup>38</sup>. The Greek archives of Kastamonitou offer no evidence for Radič's activity in this monastery and the only indication about some kind of intervention of Serbian aristocrats in the affairs of Kastamonitou can be found in a falsified chrysobull ascribed to Manuel II Palaiologos. According to it, the Athonite monastery of Neakitou was bequeathed to Kastamonitou by a person labelled δέσποινα τῆς Σερβίας<sup>39</sup>. However, such a donation is impossible, since laymen have never been permitted to possess property on Athos. Radič's intervention in favour of Kastamonitou, which took place in 1428–1432, was definitely quite necessary, because the monastery had been devastated by fire in November 1424<sup>40</sup>. Our act no. 3 makes it absolutely clear that it was the *hegoumenos* of Kastamonitou, Neophytos, who invited Radič to become a *ktitor* of his foundation. Most probably this happened because Neophytos was a Slav too. His Slavic origin is beyond any doubt, because in 1423 he had signed in Slavic a document kept in the monastery of Saint Paul: *игуменъ чьстныи и свещеннии ѿвѣтъ блгъ царскыи кастамонитски юрмоннахъ неѡфѣтъ*<sup>41</sup>. It is, thereby, evident that Neophytos's ethnic identity must have played a certain role when he persuaded Radič to subsidize Kastamonitou<sup>42</sup>.

2. VLKOSLAV VLADILOVIĆ (l. 33), who is said to have formerly possessed property at the village of Zagreb, seems to be mentioned only in this document.

#### TOPOGRAPHY:

Three Serbian scholars have extensively commented the toponyms mentioned in our document: Miodrag Purković (1940)<sup>43</sup>, Gavro Škrivanić (1973)<sup>44</sup> and Mirjana Živojinović (2005)<sup>45</sup>. According to them, Radič's domain consisted of the following villages:

1. The town (*grad*) of KUPINNYJ and the villages of PORAIKA in its vicinity (l. 22–24). They were granted to Radič by the king of Hungary, Sigismund of Luxemburg<sup>46</sup> (l. 23: *краль Жигмѣндъ*), and were confirmed as Radič's property by the despot Stephen Lazarević. The villages labelled Poraiska cannot be precisely identified, but the town of Kupinnyj is identical with the modern village of Kupinovo on the north bank of the Sava River, between what are today the cities of Šabac and

38 Archives de l'Athos IX, Actes de Kastamonitou, ed. N. Oikonomidès, Paris 1978, 7–8.

39 *Ibidem*, 85–94, Appendice I, no. γ, l. 27–29.

40 *Ibidem*, 4–5.

41 К. Хрυσοχοΐδης, Ἐπεὶ μὲν Ἁγίου Παύλου. Κατάλογος τοῦ ἀρχείου, Σύμμεκτα 4 (1981) 271, no. 20 and 273, pl. 6; Kastamonitou, 5 and 10 with notes 24a–26; К. Παυλικιάνωφ, Σλάβοι μοναχοὶ στὸ Ἅγιον Ὄρος ἀπὸ τὸν I' ὡς τὸν IZ' αἰῶνα, Thessalonica 2002, 52; К. Павлиянов, Монаси от славянско потекло в светогорската обител „Кастамонит“ от XIV до XVI век, Сборник в чест на проф. д-р Милияна Каймакамова „Българско средновековие: общество, власт, история“, Sofia 2013, 341.

42 Cf. М. Благојевић, *Савладарство у српским земљама после смрти цара Уроша*, Зборник радова Византолошког института 21 (1982), 185–198.

43 М. Пурковић, *Попис села у средњовековној Србији*, *Годишњак Скопског филозофског факултета*, IV.2, (Skopje 1940), 53–160.

44 Г. Шкриванић, *Власџелинскиѡ великој чেলника Радича Посѣѣуѡвиѡна*, *Историјски часопис* 20 (Belgrade 1973), 125–136.

45 Živojinović, *Le grand čelnik*, 392–397.

46 On Sigismund of Luxemburg see P. Engel, *The Realm of St. Stephen. A History of Medieval Hungary (895–1526)*, London – New York 2001, 206–243.

Obrenovac<sup>47</sup>. Being situated on Hungarian territory, Kupinnyj Grad ceased to be the property of Radič in 1438 when the Hungarian king Albert (1437–1439) delivered it to the brothers Thalloczy<sup>48</sup> (see map no. 2).

2. The villages of TOPOLOVNIK (ТОПОЛОВНИКЪ), KUPLINOV (КОУПЛИНОВО), OKLOPCI (ОКЛОПЦИ), RAONICA (РАОНИЦА), PEŠČANICA (ПЕШЧАНИЦА), KLADORUB (КЛАДОРУБЪ), TUPŠINCI (ТУПШИНЦИ), REPESI (РЕПЕСИ), KURJAČE (КОУРЬЯЧЕ) and DUŠNIK (ДОУШНИКЪ) were situated in the administrative district (*župa*) of BRANIČEVO (l. 24–26). This *župa* comprised the territory enclosed by the rivers Danube, Velika Morava, Pek and Resava (see map no. 1)<sup>49</sup>.

2.1. The village of TOPOLOVNIK is still extant. It is located close to the Danube, 8 km west of Braničevo and about 4 km south of Veliko Gradište<sup>50</sup>.

2.2. The village of KUPLINOV has vanished, but it must have been adjacent to Topolovnik, because, according to G. Škrivanić, until the 1970s there was a hill named Kupljevo or Kopljevo around 3 km west of Topolovnik<sup>51</sup>.

2.3. The village of OKLOPCI has disappeared, but it was probably located in the vicinity of Veliko Gradište. According to G. Škrivanić, until the 1970s there was a hill named Oklopci to the southwest of this settlement, near the modern village of Majlovac<sup>52</sup>.

2.4. The village of RAONICA has vanished, but it was probably adjacent to Topolovnik, because, based on G. Škrivanić, until the 1970s there was a hill named Ramnica about 7 km southwest of Topolovnik<sup>53</sup>.

2.5–6. The two settlements called PEŠČANICA seem to be still extant because today there is a village named Pečanica near Veliko Gradište, about 7.5 km southwest of Braničevo<sup>54</sup>. It is quite plausible that modern Pečanica might have absorbed the village which our document describes as “the second village of Peščanica”<sup>55</sup>.

2.7. The village of KLADORUB is most probably identical with the modern village of Kladurovo which is located on the Mlava River near the town of Petrovac, about 30 km south of Braničevo<sup>56</sup>.

2.8–9. The villages of TUPŠINCI and REPESI cannot be identified with modern settlements or toponyms<sup>57</sup>.

47 М. Петровић, *Тврђава Кујиник на Обедској бари*, Грађа за проучавање споменика културе Војводине 16 (1990), 24–29.

48 Шкриванић, *Власћелинство*, 125 and 133; Živojinović, *Le grand čelnik*, 393–397. Cf. also *Културна ризница Србије*, ed. J. Janićijević, Belgrade 2005<sup>3</sup>, 556; Ђоровић, *Историја Срба*, 326 and 367; Engel, *The Realm of St. Stephen*, 279–280.

49 М. Динић, *Браничево у средњем веку*, Рођаревац 1958, 1–36.

50 Пурковић, *Попис села*, 148; Шкриванић, *Власћелинство*, 127 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

51 Пурковић, *Попис села*, 109; Шкриванић,

*Власћелинство*, 127 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

52 Пурковић, *Попис села*, 122; Шкриванић, *Власћелинство*, 127 and 133.

53 Пурковић, *Попис села*, 134; Шкриванић, *Власћелинство*, 127 and 133; Živojinović, *Le grand čelnik*, 395.

54 Пурковић, *Попис села*, 126; Шкриванић, *Власћелинство*, 127 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

55 Шкриванић, *Власћелинство*, 127.

56 Пурковић, *Попис села*, 102; Шкриванић, *Власћелинство*, 127 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

57 Шкриванић, *Власћелинство*, 127.

2.10. The village of KURJAČE is still extant and its name has remained unchanged. It is situated northeast of Požarevac, about 16 km west of Braničevo<sup>58</sup>.

2.11. The village of DUŠNIK cannot be identified with any modern settlement around Braničevo. However, according to G. Škrivanić, until the 1970s there was a hill called Dušnik near the village of Biskuplje, about 6 km southwest of Veliko Gradište<sup>59</sup>.

3. The villages of DRUGOVCI (Дроуговци), VLASI RADIVOEVCI (Власи Радивоевци) and VLASI KOŠARNA (Власи Кошарна), and the abandoned villages (*selišta*) of MILADOVIĆI (Милადовици) and JUNOŠINO (Юношино) were situated in the district of KUČEVO (оу Коучевоу, l. 26–27), a settlement which still exists on the north bank of the Pek River, about 30 km southwest of the Danube. During the 14<sup>th</sup> century there were merchants from Dubrovnik (Ragusa) settled in Kučevo and lead was mined in its vicinity<sup>60</sup> (see map no. 1).

3.1. The village of DRUGOVCI has vanished. According to G. Škrivanić, it is probably mentioned as Dragovci in 1467, in the first Ottoman census of the district of Braničevo<sup>61</sup>.

3.2. The village of VLASI RADIVOEVCI cannot be identified with a modern settlement or toponym<sup>62</sup>.

3.3. The village of Vlasi KOŠARNA cannot be identified with any modern settlement. However, according to G. Škrivanić, a village named Košarna is mentioned in a document which the Serbian ruler Lazar Hrebeljanović issued around 1379. This Košarna was located on Mount Homoljska to the south of Braničevo and was adjacent to Osanica, a village which has survived until present days without changing its name. In the aforementioned Ottoman census of 1467 Košarna is described as having 17 houses and a fishery, so it must have been situated quite close to the Mlava River<sup>63</sup>.

3.4. The abandoned village of JUNOŠINO cannot be identified with a modern settlement or toponym<sup>64</sup>.

3.5. The abandoned settlement of MILADOVIĆI is probably identical with the modern village of Milatovac on Mount Homoljska, about 7.5 km northwest of Žagubica. In the aforementioned Ottoman census of 1467 Milatovac is described as having 13 houses<sup>65</sup>.

4. The villages of HALJAE (Халѡѡ), GRŮLŠTICA (Грьлшица) and SASI (Гаси) were located in the district of NEKUDIM (оу Некоудимскои власти, l. 27–28). Nekudim is mentioned as *castrum Nicodem* in 1389, in a document of the Hungarian king Sigismund. During the 15<sup>th</sup> century it is frequently mentioned as a fortress and residence of the Serbian despots, Stephen Lazarević and George Branković, and was an important administrative centre. According to M. Purković and G. Škrivanić, it was situated southwest of Smederevska Palanka, at the confluence

58 Шкриванић, *Власћелинство*, 127 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

59 Пурковић, *Пойис села*, 92; Шкриванић, *Власћелинство*, 127.

60 Шкриванић, *Власћелинство*, 128 and 133.

61 Пурковић, *Пойис села*, 91; Шкриванић, *Власћелинство*, 128 and 133.

62 Пурковић, *Пойис села*, 133; Шкриванић,

*Власћелинство*, 128 and 133.

63 Пурковић, *Пойис села*, 106; Шкриванић, *Власћелинство*, 128 and 133; Živojinović, *Le grand čelnik*, 395.

64 Пурковић, *Пойис села*, 100; Шкриванић, *Власћелинство*, 128 and 133.

65 Пурковић, *Пойис села*, 117; Шкриванић, *Власћелинство*, 128 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

of the rivers Kubršnica and Jasenica<sup>66</sup> (see map no. 4). In 2007 A. Krstić localized Nekudim close to the modern village of Pridvorica identifying it with some ruins near this village. After the Ottoman conquest Nekudim became the centre of a *nahiye*, but by 1476 it was already depopulated and had only 12 houses<sup>67</sup>.

4.1. The village of HALJAE cannot be identified with a modern settlement or toponym. However, it was evidently adjacent to the settlement of Cerovac (Ср Церовац) which still exists to the southeast of Smederevska Palanka, on the left bank of the Jasenica River<sup>68</sup>.

4.2. The village of GRŪLŠTICA near LEPENICA. During the 15<sup>th</sup> century Lepenica was the name of an administrative district (*župa*) which comprised the two banks of the Lepenica River. Grūlštica is probably an ancient form of the name of the modern village of Gradac, which is situated on the west bank of the river northeast of Kragujevac<sup>69</sup>.

4.3. The village of SASI cannot be identified with a modern settlement or toponym. However, it was located near Lepenica and its name indicates that it must have been a settlement of Saxons who were most probably miners<sup>70</sup>.

5. The villages of BELO POLJE (Бѣло поле), BUHMENTI (Бѹхменти) and DRENOVA (Дренова) were certainly situated in the vicinity of KRUŠEVAC – ррѣка крѹшевецъ (l. 28, see maps no. 5 and 6).

5.1. In 1940 M. Purković supported that the village of BELO POLJE was still extant and was located southwest of Kruševac, in the vicinity of what is today the town of Brus. In 1973 and 2005 G. Škrivanić and M. Živojinović assumed that it was located on the north bank of the Zapadna (Western) Morava River between the modern villages of Bela Voda and Selište, i.e. 10 to 12 km northwest of Kruševac<sup>71</sup>.

5.2. The village of BUHMENTI cannot be identified with a modern settlement or toponym<sup>72</sup>.

5.3. The village of DRENOVA is most probably identical with the modern settlement of Velika Drenova which is situated north of the Zapadna Morava River, about 16.5 km northwest of Kruševac<sup>73</sup>.

6. The villages of TREBINJA (Трѣбинѣ) and BŮDČÍCI (Бѹдчѣи) were located in the district of BELASICA (Бѣласѣца). A village named Belasica still exists on the northern slope of Mount Jastrebac, about 17 km southeast of Kruševac (see map no. 5), while the adjacent settlements of Trebinja and BŮdčící have vanished without a trace<sup>74</sup>.

7. The villages of OBROVO (Оброво), LESKOVA (Лѣскова), PLATOVO (Платово), JABUČIE (Ябѹчѣе) and the abandoned settlements of KOVAČI (Ковачи), LESKOVICA

66 Пурковић, *Пойис села*, 120–121; Шкриванић, *Власѣелинстѣво*, 128–129 and 133; Živojinović, *Le grand čelnik*, 395.

67 А. Крстић, *Град Некудим и некудимска власѣ*, *Историјски часопис* 55 (2007), 99–111.

68 Пурковић, *Пойис села*, 152 and 155; Шкриванић, *Власѣелинстѣво*, 128 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

69 Пурковић, *Пойис села*, 83; Шкриванић, *Власѣелинстѣво*, 129.

70 Пурковић, *Пойис села*, 138; Шкриванић, *Власѣелинстѣво*, 129.

71 Пурковић, *Пойис села*, 61; Шкриванић, *Власѣелинстѣво*, 129; Živojinović, *Le grand čelnik*, 393 and 395.

72 Пурковић, *Пойис села*, 71; Шкриванић, *Власѣелинстѣво*, 129.

73 Пурковић, *Пойис села*, 90; Шкриванић, *Власѣелинстѣво*, 129 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

74 Пурковић, *Пойис села*, 58 and 148; Шкриванић, *Власѣелинстѣво*, 130 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

(Дрѣгаа Лѣсковница) and VRAŽICE (Вражице) were situated in the administrative district (*župa*) of UPPER MORAVA (l. 28–29). This *župa* comprised the two banks of Zapadna (Western) Morava River, from Čačak in the west to Trstenik in the east<sup>75</sup> (see map no. 6).

7.1. The village of OBROVO is still extant. Its modern name is Obrva and it is situated on the north bank of the Zapadna Morava River, about 11.5 km northwest of Kraljevo<sup>76</sup>.

7.2. The village of PLATOVO cannot be identified with a modern settlement or toponym<sup>77</sup>.

7.3. The village of JABUČIE is still extant and is located to the east of Kragujevac<sup>78</sup>.

7.4. The abandoned settlement of KOVAČI could be identified with a modern village of the same name which is situated to the southeast of Kraljevo, near the mediaeval mines of Plana<sup>79</sup>.

7.5. According to M. Purković and G. Škrivanić, the abandoned settlement of LESKOVICA could be identified with a modern village of the same name which is located northwest of Alexandrovac and west of Kruševac<sup>80</sup>.

7.6. The abandoned village of VRAŽICE cannot be identified with any extant settlement or toponym<sup>81</sup>.

8. The villages of BELUĆA (Бѣлѣкта), PRODANOVCI (Продановци), ŠUMELI (Шѣмели), VLASI VOIKOVCI (Власи Воиковци), UPPER and LOWER VRAČEVŠTICA (Врачєвщица горњаа and Врачєвщица долња), GRAHOVAC (Граховьць), KONJUŠA (Конюша), BREZOVA (Брѣзова), and the two settlements called KAMENICA (село Каменица and село дрѣга Каменица) were situated in the district of RUDNIK (l. 29–31), an important administrative and mining district of mediaeval Serbia. Rudnik was the centre of Radić's personal domain in which there was also a church estate labelled *metochion* (Ѹ РѣдникѸ метохѸ). The name has remained unchanged through the centuries and today Rudnik is a village on the Jasenica River to the north of Gornji Milanovac and to the northwest of Kragujevac<sup>82</sup> (see map no. 4).

8.1. According to a traditional belief surviving in the region of Rudnik, the mediaeval settlement BELUĆA, whose name means “the white one”, is identical to the modern village of Crnuća, whose name means exactly the opposite – “the black one”. Today Crnuća consists of two settlements – Upper and Lower (Gornja and Dolnja) Crnuća, which are situated about 9.5 and 11.5 km south of Rudnik and around 6 km north of Gornji Milanovac. An inscription preserved in a church at the nearby village of Vračevštica makes it clear that Beluća was Radić's main

75 Шкриванић, *Власѣелинстѣво*, 130 and 133.

76 Пурковић, *Пойис села*, 122; Шкриванић, *Власѣелинстѣво*, 130 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

77 Пурковић, *Пойис села*, 127; Шкриванић, *Власѣелинстѣво*, 130.

78 Пурковић, *Пойис села*, 98; Шкриванић, *Власѣелинстѣво*, 130.

79 Пурковић, *Пойис села*, 103; Шкриванић,

*Власѣелинстѣво*, 130.

80 Пурковић, *Пойис села*, 109–111; Шкриванић, *Власѣелинстѣво*, 130.

81 Шкриванић, *Власѣелинстѣво*, 130.

82 Шкриванић, *Власѣелинстѣво*, 130–131. Cf. also Б. Марковић, *Закон о рудницима десјоѣа Сѣефана Лазаревића. Превод и ѣравноистѣорѣјска стѣудија* (Споменик Српске Академије наука и уметности 126), Belgrade 1985.



residence<sup>83</sup>. We also know that on September 6, 1456, George Branković and his son Lazar donated Beluća to the metropolitan of Gračanica, Benedict<sup>84</sup>.

8.2. The village of PRODANOVCI cannot be identified with a modern settlement or toponym<sup>85</sup>.

8.3. The village of KAMENICA is still extant about 15 km southeast of Rudnik, to the south of the village of Stragari<sup>86</sup>.

8.4. The village of ŠUMELI still exists and its modern name is Šume. It is situated on the south bank of the Jasenica River southeast of Arandelovac, southwest of Smederevska Palanka and east of the village of Topola<sup>87</sup>.

8.5. The village of VLASI VOIKOVCI is still extant. Its modern name is Voikovci and it is located about 5 km northeast of Rudnik<sup>88</sup>.

8.6. The villages of UPPER and LOWER VRAČEVŠTICA. Today these two villages have merged into a single settlement – the modern village of Vračevšnica, which is located near the road leading from Gornji Milanovac to Kragujevac<sup>89</sup>. In 1429–1431 the *čelnik* Radič built at Vračevštica a church dedicated to St. George. Today this is the monastery of Vračevšnica to the southeast of Rudnik<sup>90</sup> (see our act no. 8).

8.7. According to G. Škrivanić, the village of GRAHOVAC cannot be identified with a modern settlement or toponym<sup>91</sup>, but we know that on September 6, 1456, despot George Branković and his son Lazar delivered Grahovac to the metropolitan of Gračanica, Benedict<sup>92</sup>. M. Živojinović identifies Grahovac with the modern village of Krasojevci which is located about 8 km to the northwest of Vračevšnica<sup>93</sup>.

8.8. The village of KONJUŠA is still extant about 6 km south of Vračevšnica<sup>94</sup>. In September 1456 despot George Branković and his son Lazar donated it to the metropolitan of Gračanica, Benedict<sup>95</sup>.

8.9. According to G. Škrivanić, the village of BREZOVA cannot be identified with a modern settlement or toponym<sup>96</sup>. However, M. Purković and M. Živojinović assume

83 Пурковић, *Попис села*, 61; Шкриванић, *Власћелинство*, 130–131 and 133; Živojinović, *Le grand čelnik*, 393 and 395. See also our act no. 8.

84 Љ. Стојановић, *Сѣари срѣски хрисовуљи*, 5–6, no. 5.

85 Пурковић, *Попис села*, 132; Шкриванић, *Власћелинство*, 131.

86 Пурковић, *Попис села*, 101; Шкриванић, *Власћелинство*, 131 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

87 Пурковић, *Попис села*, 160; Шкриванић, *Власћелинство*, 131 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

88 Пурковић, *Попис села*, 74; Шкриванић, *Власћелинство*, 131 and 133; Živojinović, *Le grand čelnik*, 393 and 395.

89 Пурковић, *Попис села*, 75; Шкриванић, *Власћелинство*, 131 and 133; Živojinović, *Le*

*grand čelnik*, 393 and 396.

90 М. Милојевић, *Наши манастири и калуђерство*, Belgrade 1881 (reprint 1997), 35; В. Петковић, *Прејлед црквених сѣоменика кроз њовесницу срѣској народа*, Belgrade 1950, 33 and 62; Т. Поповић, *Водич до манастира у Србији*, Belgrade 2008, 130–131.

91 Шкриванић, *Власћелинство*, 131 and 133.

92 Стојановић, *Сѣари срѣски хрисовуљи*, 5–6, no. 5; Пурковић, *Попис села*, 61.

93 Živojinović, *Le grand čelnik*, 393 and 396.

94 Пурковић, *Попис села*, 104; Шкриванић, *Власћелинство*, 131 and 133; Živojinović, *Le grand čelnik*, 393 and 396.

95 Стојановић, *Сѣари срѣски хрисовуљи*, 5–6, no. 5.

96 Шкриванић, *Власћелинство*, 131 and 133.

that it might have been identical with the modern village of Brestovac which is located about 14.5 km northeast of Rudnik, in the vicinity of Arandelovac<sup>97</sup>.

9. The villages of DEBRC (Тръгъ Девръць), PRHOVO (Пръхво), STADNICI (Стадници), BOŠNJACI (Бошняци), TRSTENICA (Тръстеница), DOBRA GLAVA (Добра Глава), MEDOEVA REKA (Медоева Рѣка), PTIČARIE (Птичаріе), BATAR (Бѣтъръ), PODLUŽIE VLKOSALJE (Подлужіе Вѣлкосаліе), TIŠICA (Тишица), STRELCI (Стрелци), ZAGREB (Загрьевъ), UTIŠTCU (Оутищцу?),\* three settlements named ŠTIRA (Щира) and the abandoned villages of KONATICE (Конатице) and RAZLOE (Разлоє) were situated in the district of MAČVA (оу Мачве, l. 31-34), i.e. to the west of Belgrade. Mačva was situated on the south bank of the Sava River to the west of the Kolubara River, among the Cer Mountain and the rivers Sava and Drina<sup>98</sup> (see maps nos. 2 and 3).

9.1. The village of DEBRC is still extant about 22 km southeast of Šabac, on the south bank of the Sava<sup>99</sup>. Its name has remained unchanged through the centuries. It is described as a тръгъ, i.e. a constant market place. In mediaeval times such places were frequently protected and taxed directly by the kings of Serbia<sup>100</sup>.

9.2. The village of PRHOVO still exists on the south bank of the Sava River, southeast of Šabac and about 4.5 km northeast of Debrč. Its modern name is Provo and, according to M. Purković, it was first mentioned in 1381<sup>101</sup>. Today there is also a village called Prhovo at a certain distance to the north of the Sava River, between Šabac and Obrenovac. However, it is definitely outside Mačva and, what is more important, in the 15th century it was in a territory controlled by the king of Hungary.

9.3. The village of STADNICI has vanished, but it might have been identical with a settlement named Stadolin, which is mentioned in Ottoman documents of the years 1533, 1600–1604 and 1623–1624<sup>102</sup>.

9.4. The village of BOŠNJACI is, most probably, the modern settlement of Mali or Lesser (formerly also known as Donji, i.e. Lower) Bošnjak about 15 km southwest of Debrč, in the vicinity of the village of Draginja which in the past was also known as Gornji or Upper Bošnjak<sup>103</sup>.

9.5. The village of TRSTENICA is still extant about 9.5 km southeast of Debrč and to the southwest of Obrenovac. Its name has not been changed through the centuries<sup>104</sup>.

9.6. The abandoned village of KONATICE was evidently repopulated, for it still exists about 6 km to the southeast of Obrenovac, between the villages Draževac and Stepojevac<sup>105</sup>.

\* Most likely, this is not a village, but an area (editor's note).

97 Пурковић, *Пойис села*, 67; Živojinović, *Le grand čelnik*, 393 and 396.

98 М. Динић, *Западна Србија у средњем веку*, Археолошки споменици и налазишта у Србији I. Западна Србија, Београд 1953, 23–27.

99 Шкриванић, *Власџелинство*, 131 and 133; Živojinović, *Le grand čelnik*, 393 and 396.

100 See *Лексикон српској средњеј века*, Belgrade 1999, 737–739.

101 Пурковић, *Пойис села*, 132; Шкриванић, *Власџелинство*, 131 and 133; Živojinović, *Le grand čelnik*, 393 and 396.

102 Пурковић, *Пойис села*, 143; А. Ханџић, *Шабац и његова околина у XVI веку*, Šabac 1970, 202–203; Шкриванић, *Власџелинство*, 132–133.

103 Пурковић, *Пойис села*, 65; Шкриванић, *Власџелинство*, 132–133; Ханџић, *Шабац*, 201–202; Živojinović, *Le grand čelnik*, 393 and 396.

104 Пурковић, *Пойис села*, 150; Шкриванић, *Власџелинство*, 132–133; Živojinović, *Le grand čelnik*, 393 and 396.

105 Пурковић, *Пойис села*, 104; Шкриванић, *Власџелинство*, 132–133; Živojinović, *Le grand čelnik*, 393 and 396.

9.7. The village of DOBRA GLAVA has vanished but its name is preserved as a toponym in the vicinity of Draževac, about 4.5 km southeast of Obrenovac<sup>106</sup>.

9.8. The village of MEDOEVA REKA is, most probably, the modern village of Medoševac which is located about 6.5 km northeast of Lazarevac and southeast of Obrenovac<sup>107</sup>.

9.9. The village of ZAGREB has disappeared but its name is preserved as a toponym near the settlement of Veliki Borak, to the southeast of Obrenovac<sup>108</sup>.

9.10. The village of УТИШТУ (?) cannot be identified with a modern settlement or toponym<sup>109</sup>.

9.11. The three villages of ŠTIRA, which are labelled first, second and third, have vanished. However, they were evidently situated on the banks of the Štira River, a right tributary of the Drina<sup>110</sup>.

9.12. The village of PTIČARIE cannot be identified with any modern settlement but, according to G. Škrivanić, its name survives in the toponym Tičar Polje to the northeast of the town of Loznica and to the south of the confluence of the rivers Drina and Jadar. During the 16<sup>th</sup> century Ptičari was the name of an Ottoman administrative district (*nahiye*) located on the east bank of the Drina River<sup>111</sup>.

9.13. The village of BATAR still exists on the west bank of the Drina River, north of Loznica and about 7.5 km southwest of the village of Janja<sup>112</sup>.

9.14. The village of PODLUŽIE VLKOSALJE cannot be identified with a modern settlement or toponym<sup>113</sup>.

9.15. The village of TIŠICA is mentioned as a castle – *exceptis et penitus seclusis castro Thysnitza et pertinentiis eiusdem in tenutis Ozaz habitis* – in a document which the Hungarian king Sigismund issued in 1426<sup>114</sup>. Unfortunately, it cannot be identified with a modern settlement or toponym<sup>115</sup>.

9.16–17. The village of STRELCI and the abandoned village of RAZLOE cannot be identified<sup>116</sup>.

TEXT:

† вѣговолѣніемъ ѿца, и ѡзволѣніемъ сѣа, и съпособѣшеніемъ ст҃го дѣа, единици въ трѣици, ѡ трѣици въ єдинѣ, ||<sup>2</sup> єдиному волю, єдино хотѣніе, єдино сътвореніе, єдино

106 Пурковић, *Пойис села*, 86; М. Костић, *Насеља у околини Београда*, Зборник Географског института 9, Belgrade 1962, 66; Шкриванић, *Власћелинство*, 132–133; Živojinović, *Le grand čelnik*, 393 and 396.

107 Пурковић, *Пойис села*, 116; Шкриванић, *Власћелинство*, 132–133; Živojinović, *Le grand čelnik*, 393 and 396.

108 Пурковић, *Пойис села*, 94; П. Петровић, *Шумадијска Колубара*, Насеља 31, Belgrade 1949, 36; Шкриванић, *Власћелинство*, 132–133.

109 Шкриванић, *Власћелинство*, 132–133.

110 Пурковић, *Пойис села*, 160; Шкриванић, *Власћелинство*, 132–133; Živojinović, *Le grand čelnik*, 393 and 396.

111 Пурковић, *Пойис села*, 133; Ханџић, *Шабаци*, 183–186; Шкриванић, *Власћелинство*, 132–133.

112 Пурковић, *Пойис села*, 59; Шкриванић, *Власћелинство*, 132–133; Živojinović, *Le grand čelnik*, 393 and 396.

113 Пурковић, *Пойис села*, 129; Шкриванић, *Власћелинство*, 133.

114 Cf. Мијатовић, *Десѡиѡ Ђурађ Бранковић*, I, 392–393.

115 Пурковић, *Пойис села*, 147; Шкриванић, *Власћелинство*, 133.

116 Пурковић, *Пойис села*, 134 and 144; Шкриванић, *Власћелинство*, 133.



вѣство, ѣдино цѣство безначѣлно, и не ймоушѣ прѣмѣ||<sup>3</sup>ниенїа, всѣа многоушїа, и вѣса  
сѣтворша, ѿ невытїа въ бытїе, смѣрающа высокыѣ, и възносеща смѣренныѣ, ||<sup>4</sup> сего  
ѣдино҃го безначѣлна҃го ба, га госпѣдствѣюшымъ, и цѣра црѣвѣюшїи, стїи и вѣствнымъ аплы  
и оучи||<sup>5</sup>тели всѣленсїи проповѣдаше, и сѣмоу ѣдиномоу вѣровати и поклонати се  
наоучише. сего йже въ ||<sup>6</sup> трїици славиа҃го ба, въ призрѣнїе на смѣренїе мое, и  
постави ме наслѣдника родителѣ мой г҃на сръблѣ. ||<sup>7</sup> тѣмже и азъ въ х҃а ба матїю  
бжїю, бл҃гочтвѣи и х҃олобѣи г҃нь сръблѣмъ гюргъ, и съ б҃годарованными ||<sup>8</sup> снѣви  
госпѣства ми, по дарованномоу ми ѿ вл҃кы моего х҃а сана же и власти, и сьдѣржкѣтелю  
ми бывшоу дръжави ||<sup>9</sup> и прѣстолау госпѣства землѣ сръбскыѣ, поревновахъ пакѣ  
же бл҃гочтїа йже прѣже мене вышїи бл҃гочтвѣи х҃ ||<sup>10</sup> госпѣдъ сръбскыи, сице и  
добрѣдѣтели тѣхъ никако же лишень быти. сего ради пишѣ госпѣство ми ||<sup>11</sup> въ  
сѣвнїе вѣсѣмъ по прѣставленымъ бл҃гочтѣаго и х҃олобѣаго и самодръжѣвнаго г҃на и  
родителѣа моего стѣо||<sup>12</sup>почившаго дѣспота стѣфана, пришьшоу ми въ б҃годарованноу  
ми землѣу госпѣства сръбска҃го, и прѣемни||<sup>12</sup>коу ми бывшоу дръжави и прѣстола  
ѣго, како прїидѣ прѣ госпѣство ми почтенїи и вѣрнымъ властелинѣмъ го||<sup>13</sup>спѣства ми,  
великымъ челникѣмъ радїчѣ, и вѣспомоноу молевнѣ госпѣствѣ ми, за села цю ѣ дръжалъ  
за стѣпочи||<sup>14</sup>вшаго г҃на и родителѣа ми дѣспота стѣфана, ко҃а соу сьда оу госпѣства  
ми роуцѣ, и за села цю моу ѣ прїдало го||<sup>15</sup>спѣство ми, да моу внази села ѣдна и  
дрѣугаа запише и оутвѣрди госпѣство ми оу вѣщиноу нѣмоу и нѣговѣ ||<sup>16</sup> дѣтцѣ,  
и по нѣговѣ сьмьрти на ко҃га ви ѿнь наслѣнїл. мы же мѣрдїемъ движимыи, и  
повелѣнїемъ заповѣ||<sup>17</sup>ди вѣдимыи, и вѣры ради того и поравѣтанїа и оу сьрдїа ѣже  
къ госпѣствѣ ми, въ то҃҃ашнїе прилоучившїе се на ||<sup>18</sup> вѣрѣмѣ, бл҃говоли госпѣство  
ми просимоу томоу исплнїти. и записа моу госпѣство ми тази села оу вѣчноу  
вѣ||<sup>19</sup>щиноу, да си и ймаа челникъ радї оу своемъ животѣ, и по своѣи сьмьрти комоу  
цю дѣхоукѣ ѡстаѣвити, записавши оу ||<sup>20</sup> свои дїатаѣ, йли свѣмоу дѣтетѣоу, йли комоу  
ѿ своѣи сьрѣдникѣ, йли цркви приложити, йли оу прикїю дати, йли ||<sup>21</sup> заложити, йли  
продати, да ѣ волнь како соушѣ своѣ вѣшинѣ. и да мѣ ѣ този твѣрдо и непоколѣбимо  
оу животѣоу ||<sup>22</sup> госпѣства ми и снѣвъ госпѣства ми, и да моу се този не ѡтнїи ми за  
ѣдно сьгрѣшенїе кромѣ невѣре. и гра коупиннымъ ||<sup>23</sup> и села порайскаа ѡколо коупинно҃га,  
цю мѣ ю записа оу вѣщиноу г҃нь краалъ жїгмѣнда, и г҃нь и родител ми стѣпочившїи  
||<sup>24</sup> дѣспѣ, да мѣ ю този твѣрдо и непоколѣбимо госпѣствомъ ми, и снѣви госпѣства  
ми. а село имена сїа, ѣ враничѣвѣ село ||<sup>25</sup> тѣловникъ, село коупиново, село вклѣпци,  
село равница, село пешчаница, сѣ кладорѣвѣ, сѣ тѣпшинци, село ||<sup>26</sup> дрѣугаа пешчаница,  
сѣ репехѣ, сѣ кѣрыачѣ, сѣ дѣшини. и оу кѣчевѣ сѣ дрѣговци, сѣ власи радѣвоевци, сѣ власи  
кошарна, ||<sup>27</sup> и ко нї двѣ селищи, и селище мѣладѣвикѣ, и юношино, и оу некѣдїмѣскои  
власти оу цѣрѣвѣ сѣ халѣе, и ѣ лепеници сѣ грѣщицѣ, ||<sup>28</sup> сѣ саси. и прѣма крѣшевѣ сѣ  
вѣло поле, сѣ вѣхменти, сѣ дренова. и ко вѣласицѣ сѣ трѣвини, сѣ вѣчки. и ѣ горнои  
моравѣ сѣ ||<sup>29</sup> вѣрѣ, сѣ лѣсковаа, сѣ платѣ, сѣ тѣвѣчїе, и трї селища пѣста, ко҃ачи и  
дрѣугаа лѣсковица <и дрѣугаа лѣсковїца> и вражице. и ѣ рѣдникѣ ||<sup>30</sup> мѣтохѣ сѣ вѣлѣкїа,  
сѣ проданѣвци, сѣ каменица, сѣ дрѣгѣ каменица, сѣ шѣмѣли, сѣ власи вѣковци, и  
цркви вѣакѣвшїи цю имаа ||<sup>31</sup> ѣ хрїсовѣлю пѣ сѣ, вѣакѣвшїица горнѣа, сѣ вѣакѣвшїица  
долнаа, сѣ граховѣ, сѣ конюша, сѣ вѣрѣзова. и оу мѣчѣ трѣ дѣвѣрѣ, и панагїѣрѣ ѿ  
пра||<sup>32</sup>зникѣ стїго пандѣленѣмона, и село ко҃е прилагѣ к трѣгѣ дѣвѣрѣ прѣхѣ, и село  
стаднїици, сѣ вѣшнїици, сѣ трѣстѣница, и селище пѣсто ||<sup>33</sup> конатице, сѣ добраа гла, сѣ  
мѣдѣова рѣка, сѣ загрѣвѣ с чї га ѣ дръжалъ вѣлѣкославъ вѣладѣловикѣ, села оутищицѣоу, сѣ  
цира, сѣ дрѣга ||<sup>34</sup> цира, сѣ третїа цира, сѣ птичарїе, сѣ вѣтьрѣ, сѣ пѣлѣжїе вѣлѣкосѣлѣе, сѣ  
тишина, сѣ стрѣци, и селище разлѣе. сїа всѣа ||<sup>35</sup> вышѣписаннаа, вѣрою и повелѣнїемъ  
потвѣржѣетъ госпѣство ми, тако да прѣвѣваю твѣрда и непрѣлѣжна въ вса лѣта ||<sup>36</sup>

живота господства ми, и сновъ господства ми, по предложенію же моего живота, по повеленію бжїю млю его же блго||<sup>37</sup>волить въ моего престола съдръжителю быти, или снъ господства ми, или когò ѿ сродникъ господства ми, или ||<sup>38</sup>иного когò, тако да съхранитъ сїа вышеписаннаа и прѣрѣннаа мнѡю, да воутъ тверда и непоколебима, такоже ||<sup>39</sup>и азъ прѣже мене вышїи црѣ и господѣ не потвори, ни поколѣва, нъ паче потвердихъ. аще ли кто дръзнѣ ||<sup>40</sup>завистїю дїаволею, сїа мнѡю выше писаннаа разорити и поврѣдити, таковаго да разоритъ гѣ бѣ здѣ и въ вѣщїе ||<sup>41</sup>вѣцѣ, и да се ѿре тѣла и крови хвѣ, и да ѿ причестникъ юуде и арїи, и тѣмъ иже рѣше, възми възми распнїи кровь ||<sup>42</sup>его на нѣ и на чедѣхъ нашихъ, и вѣмѣсто помощи да мѡю съпирница прѣтаа всенепорочнаа влѣца бѣца и всїи стѣи ||<sup>43</sup>иже ѿ вѣка бѣ оугождѣши, аминѣ. записаше се и оутвердише се сїа вса выше писаннаа въ лѣто ҃сцлз, ||<sup>44</sup>индиктїонъ ҃.

## SLAVIC CHARTER NO. 2

### ACT OF THE DESPOT GEORGE BRANKOVIĆ, CONFIRMING A CHRYSOBULL WHICH THE GRAND ČELNIK RADIČ HAD RECEIVED FROM HIS PREDECESSOR, THE DESPOT STEPHEN LAZAREVIĆ

6938 (September 1, 1429, – August 31, 1430), *indiction* 8<sup>th</sup>

TYPE OF THE ACT: записаніе и оутврѣждене (l. 35: записаше се и оутврѣдише се).

DESCRIPTION: Two variants of the document are available.

VARIANT 1 (see pl. nos. 4–6). Original written on parchment with semi-uncial script and the abbreviations normal for this type of script. Dimensions 60×35 cm. The ink is black, but several initial letters of sentences are written with red ink. A heavily damaged, partially molten and unreadable red wax seal with diameter 5.5 cm is attached to the lower margin of the document with a silk cord (*merinthos*).

VARIANT 2 (see pl. no. 21): 19<sup>th</sup> century copy written on a sheet of paper. Dimensions 60×45.5 cm. The text is written on both sides of the sheet. The paper has been damaged by water and there are three perforations in its right upper section.

ANALYSIS: Theological introduction (l. 1–11). The grand *čelnik* Radič had produced to despot George Branković a chrysobull issued by his predecessor requesting the new ruler to corroborate the properties described in it. Branković satisfies his request (l. 12–14). The estates confirmed as belonging to Radič are the following: 1. The Church of the Annunciation of the Virgin which Radič had built near the Grabovničica River. 2. The villages of Budilovina and Melentia in the district of Rasina. 3. The villages of Vrbnica and Sebečevac in the district of Kruševac. 4. The village of Donji Kožetin. 5. A house in the castle of Novo Brdo which was formerly owned by one Paul Petrobabić. Some of these estates are said to have already fallen in Turkish hands (l. 15–19), but all the properties are confirmed as perpetually owned by the *čelnik* Radič. Nobody is allowed to confiscate any of them, unless Radič mutinies against his lord. Final confirmative clauses (l. 20–36).

SIGNATURES (l. 37): The Lord of the Serbs, despot George. The signature of George Branković has been written with red letters by a specialised scribe and belongs to the type known as *vjaz* or *Ligaturschrift*. The red ink of the signature has faded significantly.

DATING: 6938 (September 1, 1429 – August 31, 1430), *indiction* 8<sup>th</sup>. The date is written on l. 35–36: *лѣто ѕѣди индиктїонъ ѿ*. There is no discrepancy between the year and the number of the *indiction*<sup>117</sup>.

MENTIONED DOCUMENTS: Chrysobull of late despot Stephen Lazarević describing the properties of the grand *čelnik* Radič (l. 11).

BIBLIOGRAPHY: See the bibliography of our act no. 1.

EDITIONS: Стојановић, *Сѣтари срѣски хрисовуљи*, 4–5, no. 3; Новаковић, *Законски сѣоменици*, 334–337.

PROSOPOGRAPHY:

1. For the *čelnik* RADIČ see the prosopography of act no. 1.

2. PAUL PETROBABIĆ (l. 18), who is said to have formerly owned a house at Novo Brdo, seems to be mentioned only in this document.

TOPOGRAPHY:

The document refers to a church of the Annunciation of the Virgin situated on the GRABOVNIČICA RIVER (Грабовничѣца), to the castle of NOVO BRDO (Ново Бръдо), to the villages of BUDILOVINA (Будиловина) and MELENTIA (Мелентїа) in the district of RASINA (Расина), to the villages of VRBNICA (Връбница) and SEBEČEVAC (Себечевѣцъ) in the district (*vlast*) of KRUŠEVAC (оу Кроушевѣчкои власти), and to the village of DONJI KOŽETIN (Кожетїино Долнє) (l. 15–17, see maps nos. 5, 6 and 7).

1. As far as the church of the Annunciation of the Virgin near the GRABOVNIČICA RIVER is concerned, G. Škrivanić identifies Grabovničica with the modern river Velika Grabovnica in the district of Rasina to the northwest of the town of Brus. He disagrees with the earlier opinion of M. Purković and V. Petković who localize Grabovničica to the east of the modern town of Gornji Milanovac, in a region where today there is a village named Grabovica and a rivulet called Grabovačka<sup>118</sup>. The identification proposed by Škrivanić seems more plausible.

2. The villages of BUDILOVINA and MELENTIA are still extant near the Rasina River, about 13 km to the northwest of Brus<sup>119</sup>.

3. The village of VRBNICA in the district (*vlast*) of KRUŠEVAC has successfully survived until present days without changing its name. Today it consists of two settlements, Velika (Greater) and Mala (Lesser) Vrbnica, which are situated about 11.5 and 12 km southwest of Kruševac, on the banks of the Pepeljuša River which is a south tributary of the Zapadna (Western) Morava River. In 1940 M. Purković identified Vrbnica with a village of the same name located in the district of Rasina to the northwest of what is today Aleksandrovac, but in 1973 G. Škrivanić rejected this identification as unsubstantiated<sup>120</sup>. As *vrba* is Serbian for willow, the toponym is quite common all over the Serbian lands.

117 See Grumel, *La chronologie*, 262–263.

118 Пурковић, *Пойис села*, 81; Петковић, *Преїлед црквених сѣоменика*, 72.

119 Пурковић, *Пойис села*, 69 and 117; Шкриванић, *Власїелинстїво*, 133–134; Živojinović,

*Le grand čelnik*, 393 and 396; *Кулїурна ризница Србије*, 436.

120 Пурковић, *Пойис села*, 76; Шкриванић, *Власїелинстїво*, 133–134; Živojinović, *Le grand čelnik*, 393 and 396.

3. The village of SEBEČEVAC has not been renamed and still exists about 13.5 km southwest of Kruševac<sup>121</sup>.

CYRIL PAVLIKIANOV

4. The village of DONJI KOŽETIN can be identified with the northwestern section of the town of Aleksandrovac whose modern name is Kožetin<sup>122</sup>.

5. The mediaeval fortress of NOVO BRDO was situated in the district of Kosovo, 40 km east of Priština and about 30–35 km north of Gnjilane, i.e. at a significant distance to the south of the other estates possessed by Radič. During the first half of the 15<sup>th</sup> century Novo Brdo was an important mining center producing approximately 6 tons of silver per year<sup>123</sup>. It was first taken by the Turks in 1441, restored to the Serbs in 1443 and finally reconquered by the Ottomans in 1455<sup>124</sup>.

TEXT:

† мнѡю црѣе црѣтворюѣ и силныи власти прѣдрѣжѣ, рѣ прѣмоуѣдрїи соломиѡнѡ црѣ вѣкѡ вьседрѣжи||<sup>2</sup>тель гѣ. понѣже врѣмѣнною сїе црѣтве прїехѡ ѡ крѣпкїе того роуки, и вьсекогѣтїе бл҃гости, пѡ||<sup>3</sup>баѣ и пѡбїю того по ѣліко мѡщно роужѣнному їѣства пѡбити се, ѡврьзающоу рѣкѣ и насыща||<sup>4</sup>ющоу вьсако живѡтно бл҃говоленїа, тако да не тѣчїю врѣмѣнноу семоу црѣтїю прѣѣтници воу||<sup>5</sup>демя, нѣ и вѣчноу наслѣдници, ѡ ѣже ѡсоудѣ бл҃гоустроѣнїа вьвѣреннаго намь слоужбоначелїа. тѣмже ||<sup>6</sup>и азѣ вь хѣ ба бл҃гочтивыи и хѡлюбивыи мїтїю бжїею гнѣ срьбляемь дѣспоть гїоргѣ и сѣ бл҃гочтивоу и хѡлюви||<sup>7</sup>вою гжїею дѣспотицею кѣра ериноу, и сѣ бгѡдарованныи снѡвы госпѡства ни подарованноу ми ѡ ||<sup>8</sup>вѣкы моѣго хѣ сана же и власти, и сьдрѣжителю ми вьвшоу госпѡства срьбскыѣ землїе, дрьжавы и прѣстола, ||<sup>9</sup>поревновѣ такоже бл҃гочѣстїа ѣже прѣжѣ мене вьвшї бл҃гочтивыи госпѡдѣ срьбскыи, сїце и довродѣ||<sup>10</sup>тели тѣѣ никакѡже лїшенѣ вѣти. сегѡ ради пишеть госпѡство ни вь свѣкнїе вьсѣ, по прѣставае||<sup>11</sup>нїи бл҃гочтїваго и хѡлюбиваго гна и родїтеля моѣго стѡпочївашаго дѣспота стѣфана, пришьдшѣ ми ||<sup>12</sup>вь бгѡдарованноу ми зѣмлю госпѡства срьбскаго, и прѣѣмникоу ми вьвшоу дрьжавы и прѣстола ѣгѡ, ||<sup>13</sup>како прїїде прѣѣ госпѡство ни почтѣнїи и вѣрныи властелїнѣ госпѡства ни великыи чѣлникѣ радїчѣ, ||<sup>14</sup>и ѣзнесе хрїсѡвоуль стѡпочившаго гна и родїтеля моѣго дѣспота стѣфана що ѣ томоузи записаль ||<sup>15</sup>црѣковѣ бл҃говѣщенїе прѣтїе вѣщѣ наше бѣе на рѣцѣ глїемѣнїи грабовничица, що си ѣ сьзидаль своимѣ ||<sup>16</sup>троуѣдѡ, и село воудїловиноу, и село мелентїа на расїнѣ, и село врьбеницоу, и село севечевцѣ оу кроу||<sup>17</sup>шевьчкон власти, и село кожѣтїно доланїе, и коукию оу градоу госпѡства ни оу нѡвомѣ врьдѣ що ѣ вїла ||<sup>18</sup>павла пѣтрѣвавикїа. и вьспоменуѣ моульнѣ госпѡствѣ ни да моу госпѡствѡ ни ѡнѡзи потвѣрдїи. ||<sup>19</sup>мѣ же мїлрдїемѣ двїжимїи и повелѣнїемѣ заповѣдїи вѡдїми, вѣбры ради того и слоужкы ѣже кѣ го||<sup>20</sup>спѡствѡу ни вь тѡгдашнїе прилоучївшїе се на врѣмѣ,

121 Пурковић, *Попис села*, 139; Шкриванић, *Властѣлинство*, 133–134; Živojinović, *Le grand čelnik*, 393 and 396.

122 Пурковић, *Попис села*, 103; Шкриванић, *Властѣлинство*, 133–134; Živojinović, *Le grand čelnik*, 393 and 396.

123 М. Динић, *За историју рударства у средњевековној Србији и Босни*, II, Belgrade 1962, 22, 48 and 72; Н. Радојчић, *Закон о рудницима десиѡта Стефана Лазаревића*,

Belgrade 1962.

124 On Novo Brdo see М. Динић, *Ново Брдо*, *Старинар* 5–6 (Belgrade 1956), 247–294; И. Здравковић, *Археолошко-конзерваторски радови на Новом Брду од 1952–1956. године*, Гласник Музеја Косова и Метохије 1 (Приштина 1956), 329–342; *Културна ризница Србије*, 497–499; В. Јовановић – С. Ћирковић – Е. Зечевић – В. Иванишевић – В. Радић, *Ново Брдо*, Belgrade 2004.

вѣгови господство ни просимоу томи испав||<sup>21</sup>нити, аще вѣговитъ бѣ и прѣтаа  
вѣомти и пристоупити ѡнази земли кога е ѡстоупила оу тѣрсе рѣке, ||<sup>22</sup> ѡпетъ оу  
роуке господства ни и сновъ господства ми. тѣмже и потвърждаетъ господство ни  
хрѣсовѣль ||<sup>23</sup> стѡпочившаго гѣна и родитѣля ми дѣспота стѣфана, црковъ вѣговѣщенїа  
прѣтїе вѣцѣ наше вѣце и сѣ||<sup>24</sup>ла вѣшерѣннаа и коуку оу градѣ оу нѡвомъ вѣрѣдоу да  
си ймаа оу вѣчноу вѣшинѣ сѣвѣ до свога живота, ||<sup>25</sup> а по своѡи сѣмьрѣти на кога  
ѡстѣви, или на сѣродника, или йнога кога, да моу господство ни не потвѣ||<sup>26</sup>рїи,  
како моу е записано и оутѣжано оу хрѣсовѣлю стѡпочившаго гѣна и родитѣля моего  
дѣспота стѣфана ||<sup>27</sup> и да моу се не ѡнимїи ни за єдно сѣгрѣшенїе кроми невѣре докле  
ю господство ни сѣвѣлю господарь и господ||<sup>28</sup>ства ни снове. молю єгоже иже ѡзволитъ бѣ  
по мнѣ господствовати и намѣстникоу вѣти прѣстола ||<sup>29</sup> господства ми, или сновъ  
господства ми, или комоу ѡ сѣродникъ господства ми, или йномоу комоу, сѣ ||<sup>30</sup>  
моу не потвѣреноу вѣти, нѣ паче потвѣреноу іакѡже и азъ не потворї прѣже мене  
вѣвшїи црѣ и господъ ||<sup>31</sup> сѣвѣскїи, нѣ паче потвѣрдїхъ. аще ли ктѡ дрѣзнеть сїа  
разорити или повѣрѣдїти вѣше писаннаа гол||<sup>32</sup>спѣством ни, таковаго да разоритъ  
гѣ вѣсѣдрѣжїтель, и вѣмѣсто пѡмоши, да моу ю сѣпѣрница прѣтаа ||<sup>33</sup> вѣомти и  
вѣсѣнепорѡчнаа вѣцѣа, и да ю прѡклетъ ѡ сїлы чѣннаго и животворѣщаго крѣта,  
и ѡ сѣтїи ||<sup>34</sup> и вѣсѣхѣалнїи вѣрѣхѡвнїи вѣ апѣлѣ, и ѡ тїи сѣтїи и вѣгонѡснїи ѡцѣ  
иже вѣ никїи, и ѡ вѣсѣ сѣтїи иже ||<sup>35</sup> ѡ вѣка бѡу ѡгодївшїи, амїнѣ. записаше се и  
оутвѣрдїше се сїа вѣса вѣше писаннаа вѣ лѣ сѣцїи, ||<sup>36</sup> индїктїѡн и.

||<sup>37</sup> † МИЛОСТІЮ) БОЖІ(Ю) Г(ОСПОДИ)НѢ С(РЬБЕ)Ю)МѢ ДЕСПѡТЪ  
ГЮРГЪ

### SLAVIC CHARTER NO. 3

ACT OF THE ČELNIK RADIČ GRANTING TO KASTAMONITOU A  
YEARLY SUBSIDY OF 20 LITRAI OF SILVER AND BECOMING A NEW  
FOUNDER (KTITOR) OF THE MONASTERY

6939 (September 1, 1430 – August 31, 1431), *indiction* 10<sup>th</sup>

TYPE OF THE ACT: писанїе (l. 1).

DESCRIPTION: Original written on parchment with semi-uncial script and the normal for this type of script abbreviations (see pl. nos. 7–8). Dimensions 48 × 37 cm. There are two cross-shaped perforations in the upper section of the charter. The ink is brown and has faded significantly.

ANALYSIS: The *hegoumenos* of Kastamonitou, Neophytos, visited the *čelnik* Radič and requested him to provide financial support for the restoration of the monastery (l. 1–11). Radič officially accepts to be a new founder (*ktitor*) of Kastamonitou and grants to the monastery an annual subsidy of 20 *litrai* of silver. For receiving this sum Kastamonitou must send every year a special delegation which is expected to arrive at Radič's residence around April 23<sup>rd</sup>. The 20 *litrai* of silver should be used for the purchase of wheat and other aliments (l. 12–18). After Radič's death instead of the subsidy the monastery will receive an annual income collected from seven of Radič's villages. The names of these villages are not specified. The donor



also promises that after his death Kastamontiou will obtain half of his shares in the mines of Rudnik and Kamenica. The other half must be delivered to the monastery of St. George at Vračevštica (l. 19–26). Date.

SIGNATURES: The act has neither a signature nor a seal.

DATING: September 1, 1430 – August 31, 1431 (6939), *indiction* 10<sup>th</sup>. The date is written on l. 27: *мѣсто ꙗзца, индиктїи нѣ 10*. There is no discrepancy between the year and the number of the *indiction*<sup>125</sup>.

MENTIONED DOCUMENT: Chrysobull (господски хрисовѣль, l. 20) issued in favour of Radič by his suzerain and referring to seven unnamed villages which the latter bequeaths to Kastamonitou.

BIBLIOGRAPHY: See the bibliography of our act no. 1.

EDITIONS: Стојановић, *Сѣтари срѣски хрисовуљи*, 34, no. 5; Новаковић, *Законски сѣоменици*, 548–549; А. Соловјев, *Одабрани сѣоменици срѣскої ѱрава (од XII до краја XV века)*, Belgrade 1926, 200–201, no. 116.

PROSOPOGRAPHY: For the *čelnik* Radič see the prosopography of our act no. 1.

TOPOGRAPHY: On the villages of RUDNIK and KAMENICA and the monastery of VRAČEVŠNICA see entries no. 8.3 and 8.6 in the topographical comment of our act no. 1.

#### TEXT:

† въ ѿмѣ ѿца и сѣа и стѣго дѣа, да ѿ въ свѣнїе всѣакомоу прѣ кога се ѿвѣзи писанїе  
 ѿнесе, ||<sup>2</sup> ꙗа, чѣлникъ радїи пїшоу сїа, како прїиде к намъ чѣныи въ сѣенноиновѣ  
 и҃г҃умен ||<sup>3</sup> храма стѣго а҃пла и прѣвои҃нка и а҃рхїдїакѣна стѣфана, кѣ неѡфїи, въ  
 ѡвїтѣли ||<sup>4</sup> стѣне гѡры а҃ѡна мѡнастїра рекомаго кастамонїи, и всѣдова съ нами  
 мо||<sup>5</sup>львнѣ, да вїсмо ѿ были помѡшници на възвїгноутїе и ѡв[но]вїенїе стѣго ||<sup>6</sup>  
 [... 15-20 ...]мъ не прѣзрѣсмо, нѣ прилїсмо съ оу[... 8-10 ...]гѡ ||<sup>7</sup> [... 15-20 ...]о и  
 крѣпїмо стїи мѡнастїрь елико [...] ||<sup>8</sup> [...]ан[...]ъ мѣсто хтїтѡра, съ въсакѣи  
 оу҃срѣдїемъ и повїнованїемъ, ||<sup>9</sup> како ѿ въвчан стѣне гѡры хтїторѡу повїновати  
 се, и како сїе записаль и по||<sup>10</sup>вїнѣ и҃гоумень и всѣ вратѣство стѣго мѡнастїра тогѡ  
 оу҃ свомъ записанїѣ, ||<sup>11</sup> оу҃ то҃мзи да прѣвѣваю непрѣмѣнно нїкогда дѡнде стої  
 стїи мѡнастїр. ||<sup>12</sup> и ѣще оутѣа ꙗа, чѣлникъ радїи да даваѣ стѡмѣ мѡнастїрѣ на  
 годище ||<sup>13</sup> двѣдесети лїтрь сребра, що ѿ кїе вѣти за хрѣнѣ да си коупѣю жїто. и  
 ||<sup>14</sup> за ѡвѡзи да прїхѡде всакѡ годище, ѡ прѣзникѡу стѣго великои҃нка ||<sup>15</sup> хѣа геѡгїа  
 да си ѡнѡзи оу҃зїмаю. и ѡвѡзи да ѣ непрѣмѣнно на всакѡ ||<sup>16</sup> годїще, ѡсвѣнъ  
 и҃нога що кїѡ помагати и крѣпїти стѣи мѡнастїи ||<sup>17</sup> и подѣвзати ѣлика ми роука  
 подаваа, ѡвѡзи да коуде тврѣдо и неко||<sup>18</sup>лѣвїмо дѡнде смѣ живѣ. по прѣшѣстви  
 же мѡемъ ѣже кѣ гѡу да си ||<sup>19</sup> имаа стѣи мѡнастїрь рѣкомїи кастамонїтскыи  
 ѡ мой сѣль сѣмъ ||<sup>20</sup> сѣль що оу҃ записана оу҃ госпѡскомъ хрїсѡвѣлоу, въ мѣсто  
 ѡнѣзи двѣ||<sup>21</sup>десети лїтрь, ѡнѣмзи да се помагаа стѣи мѡнастїрь, що дохѡдїи ||<sup>22</sup>  
 ѡ онехзи сѣмъ сѣль. и дѣлове що ѿмаѣ оу҃ рѣднїкоу, и кѡло що смѣ стѣ||<sup>23</sup>градиль  
 оу҃ мѡмъ сѣлоу оу҃ кѣменице. и ѡ дѣловъ и ѡ кѡла половїноу да ѿ||<sup>24</sup>маа стѣи  
 мѡнастїрь кастамонїтскыи що дохѡдїи, а половина ||<sup>25</sup> да ѿ мѡнастїроу стѣго  
 великои҃нка хѣа геѡгїа на вѣкѣвїщици. и ѡвѡ||<sup>26</sup>зи да стѡи межїѡ нїми тврѣдо и

125 See Grumel, *La chronologie*, 262–263.

SLAVIC CHARTER NO. 4

ACT OF THE GRAND ČELNIK RADIČ SANCTIONING HIS RIGHTS  
AS A NEW FOUNDER (KTITOR) OF KASTAMONITOU

May 22, 6941 (1433), *indiction* 11<sup>th</sup>

TYPE OF THE ACT: записание и оутврѣждениѣ (l. 56: записахом и оутврѣдихом).

DESCRIPTION: Two variants of the document are available.

VARIANT 1 (see pl. nos. 9–11). Original written on parchment with semi-uncial script and the normal for this type of script abbreviations. Dimensions 57 × 49 cm. The ink is dark brown. A small unreadable brown wax seal can be seen in the middle of the lower margin.

VARIANT 2 (see pl. no. 23): 19<sup>th</sup> century copy written on paper. Dimensions 56.5 × 43.5 cm. The paper has been damaged by water and there are several large perforations in the middle of the horizontal folds.

ANALYSIS: Theological introduction (l. 1–6). Having restored and renovated the monastery of Kastamonitou the grand *čelnik* Radič follows the advice of his spiritual father, the metropolitan of Arilje Mark, and issues the present charter which arranges the practical details in a case that he decides to become a monk in Kastamonitou. The document orders that the monastery should function as a cenobitic foundation, the *hegoumenos* should be elected by all the monks and should be supported by a council of six persons whose advices he must always take into consideration, except for spiritual issues. The monks are not allowed to keep in their cells neither personal possessions nor money unless this is explicitly permitted by the *hegoumenos* (l. 7–26). Radič had already donated to Kastamonitou silver liturgic vessels, incense burners (*kadilnice* and *katzia*), candlesticks, a Gospel with a metallic cover, books and liturgic garments for the priests. These objects cannot be sold, but if necessary they might be pawned for a certain period of time. The same is valid for the villages which Radič had donated to Kastamonitou in the vicinity of the Serbian mining centers at Rudnik and Novo Brdo. Radič promises to deliver to Kastamonitou 20 *litrai* of silver each year, on the feast day of St. George. He also donates 2 more *litrai* per year for the needs of the monastery's hospital. The monastery is obliged to accept Radič if he decides to become a monk, to obey his orders and to provide for him the necessary amenities. In this case Kastamonitou will keep on receiving the income from the villages donated by Radič, including the 2 *litrai* of silver for the hospital, but will cease receiving the 20 *litrai* provided by Radič in person (l. 26–40). The same arrangement will be valid if Radič dies before becoming a monk in Kastamonitou. The monastery is also obliged to accept after Radič's death his spiritual father, the metropolitan of Arilje Mark, and to allow him to act as a *hegoumenos* (*stroitel*, l. 41) until the end of his life. Kastamonitou is also obliged to accept and accommodate Radič's relatives and more specifically the sons of his brothers and sisters. If any of them

proves to be wise enough he should be promoted to the rank of an elder and supervisor of the monastery. If such a person denies to take part in the common affairs of the monastery he must, nevertheless, observe the cenobitic rules. The monastic congregation should also take care of all the guests of the monastery and accommodate them properly. After Radič's death the monks are obliged to serve a mass in his memory every Thursday (l. 41–51). Final confirmative clauses (l. 52–56). Date (l. 57).

**SIGNATURES:** The act has no signature but only a small, heavily damaged and unreadable wax seal.

**DATING:** May 22, 6941 (1433), *indiction* 11<sup>th</sup>. The date is written on l. 57: въ лѣто ꙗꙋма маѣа кѣ, индиктън дѣ. There is no discrepancy between the year and the number of the *indiction*<sup>126</sup>.

**BIBLIOGRAPHY:** See the bibliography of act no. 1.

**EDITIONS:** Љ. Стојановић, *Стари српски хрисовули*, 34–36, no. 6; Новаковић, *Законски сѹоменици*, 549–553 (without the theological introduction). A modern Serbian translation is available in Ђ. Трифуновић, *Са свѣтојорских извора*, Belgrade 2004, 249–256.

**REMARKS:** The document is a sort of a founder's *typikon* (in Slavic *ustav*) arranging the way in which the restored foundation was expected to function<sup>127</sup>.

**PROSOPOGRAPHY:** The metropolitan of Arilje, Mark (l. 15–16), seems to be mentioned only in this document<sup>128</sup>.

**TOPOGRAPHY:** The town of Arilje is situated southwest of Čačak and west of Kraljevo, about 15 km southeast of the town of Požega on the road leading to Ivanjica. It is well-known because of the church of St. Achileios (*sveti Ahilije*) which was erected by the Serbian king Stephen Dragutin (1276–1282) and was decorated with outstanding murals in Paleologan style in 1296<sup>129</sup>.

#### TEXT:

† гѣ възлюбѣи бл҃гоулюбѣи дшмѣ твоего и мѣсто въселенїа славы твоеѣ, рѣ вѣтвенныи дѣѣ. ѿсоудѣ бл҃женнѣишии ѡни, и х҃олубивѣи мѣ||<sup>2</sup>жїе въ древнїихъ коупно, и ннѣшнїихъ родовѣхъ, сѣа съматрающе, и къ коудѣшомѣ влаженствѣ прѣрочьскымии рѣково||<sup>3</sup>дствѣи г҃ы вѣтвенныє храми, и мѣтвенныє доми, бѣоу же и вѣжїимъ на высотѣ оукрасивше възвѣгоше о҃срѣдїе срѣчно ||<sup>4</sup> топлотѣ и вѣрѣ дѣшевною, паче вьсакого злата и камене чѣстна съвѣнес'ше, и тѣхъ памяти съпрѣвѣвати. ннѣа же ||<sup>5</sup> въ вѣдѣщемъ крѣпцѣ вѣровавше, и въ радѣсти г҃а своѣго вьнїти, съ вѣлюю съвѣчновати по нелѣжномоу ѡвѣтованїю, ||<sup>6</sup> іако слоугы соуше тогѣ и влази рѣви, и вѣрни стрѣителю вѣвѣренаго комоужѣ слоужкѣначелїа. сегѣ радїи и мѣ бл҃го||<sup>7</sup>чѣстиваго и сѣтопчїившаго господїна дѣспота стѣфана рѣви, и по ѣговоу прѣстѣвленїю, бл҃гочѣстиваго и х҃олубивѣа ||<sup>8</sup> сръвлюемъ г҃на дѣспота гїѣрга такоже рѣви и послѣшници. азъ чѣлникъ великын сръв'скын радїчъ поревновѣа іако ||<sup>9</sup>

126 See Grumel, *La chronologie*, 262–263.

127 See В. Марковић, *Кѣиїѣтори, ѣихѣве дужностїи и ѣрава*, Прилози за књижевност, језик, историју и фолклор 5 (Belgrade 1925), 103 and 111. The content of this act has been summarized in Serbian by G. Škrivanić in

Шкриванић, *Власѣлинсѣво*, 136.

128 Спремић, *Десїѣѣ Турађ Бранковић*, 204; М. Ивановић, *Власѣла државѣ сръпских десїѣѣа* (doctoral dissertation), Belgrade 2013, 216–217 and 373.

129 Cf. *Кулѣурна ризница Србије*, 406–407.



вѣлѣнїа, ѿже прѣже насъ вѣлѣнїи ѿнѣхъ моужеи, сїце и добродѣтели тѣ  
никакоже лишень вѣти, ѣлико по ||<sup>10</sup> силѣ моєи потрѣдихъ се, и сздѣхъ мнѣнастирь ѿже  
въ стѣхъ горѣхъ, стѣмъ и славномоу прѣвоинкоу и архїдїаконоу хвѣ аплѣ стѣ ||<sup>11</sup> фанѣ,  
на мѣстѣхъ глѣмѣхъ кастамонїтѣхъ, и ѿна ѿновїи и сзидѣ разбѣренаа и сгрѣдїхъ и  
оутвѣрдїхъ въ томъ стѣмъ ||<sup>12</sup> мнѣнастирь, понѣже вѣше падшїи и въ запѣстенїе  
прїшѣдїи. молимъ же се стѣмъ и славномоу прѣвоинкоу, ꙗкоже вѣдо ||<sup>13</sup> вѣ двѣ лѣптѣхъ,  
сїце и стѣ малою нашоу дарованїе прїеѣти, и въ вѣрѣмнѣхъ и сїеи жїзни сѣхраниѣти и  
сѣблюдати, и кѣ ||<sup>14</sup> пользныи роуководѣствовати и въ боудѣшїи тогѣ мѣтвѣми  
вѣчнаго ѿного и прѣносѣннаго вѣженѣства наслѣдїи ||<sup>15</sup> кѣ вѣти. тѣмъ же сѣ сѣвѣтѣ  
и вѣлѣнїемъ гна и ѿца ми дхѣвнаго прѣвѣсѣннаго мнѣрѣлїта ахїлѣскаго кѣ  
||<sup>16</sup> мѣрка, оутѣвїсно сїцевыи ѿбразомъ да боудѣ ѿвѣжїтїе ѿ стѣмъ мнѣнастирь,  
напрѣже ѿгоуменъ да се стѣвыи ||<sup>17</sup> з мнѣнастиря, кога ѿвѣрѣ сѣборнѣхъ и полюбе  
вса вѣртїа ѿвѣше, и да се ѿвѣраю шѣсть члѣкѣхъ добрѣхъ сѣборникѣхъ кои се тѣ ||<sup>18</sup> с  
игоуменѣхъ сѣвѣтовати и строити рабѣтѣ мнѣнастирьске мѣле и голѣме, и ѿгоуменъ да  
не чїнїи безъ нї сѣвѣта ни ѣднѣ ||<sup>19</sup> га посла ни мѣла ни велїка кромѣ дхѣвныне вѣщи.  
такоже и вѣртїа кога се ѿвѣртаю оутѣ стѣмъ мнѣнастирь, да прѣвѣваю ||<sup>20</sup> оутѣ стрѣхъ  
по заповѣдї бжїи, и да не чїне нишо ѿ сѣвѣхъ ни мѣло ни велїко безъ оутѣпрошенїа  
стѣрѣжѣга. и да ѣе всѣвѣше ||<sup>21</sup> ꙗденїе и пїтїе и ѿдежѣ, и до тѣхъ... и до иглѣ и до  
конца нишо да не ѿмаа оутѣ кїелїи оутѣ сво[и]хъ и безъ вѣвенїа стѣрѣжѣга, тѣкмо ||<sup>22</sup> що  
моу стѣрѣхъ вѣлїи този да дрѣжїи и да ѿмаа оутѣ кїелїи оутѣ своѣи. и що вї тко ѿ  
вѣртїе ѿспросїхъ илї оутѣ сѣроднїка илї ѿ ино ||<sup>23</sup> когѣ, илї свое сї ѿманїе донесѣхъ,  
илї ѿгоуменъ илї тко ѿ вѣртїе ѿвѣртаюшїи се въ стѣмъ мнѣнастирь, да не вѣлнѣ  
дрѣ ||<sup>24</sup> жати ѣднѣ динарь оутѣ себе, тѣкмо да донѣсїи прѣ ѿгоумена и прѣ сѣборникѣхъ,  
да що мѣ ѿни вѣлѣ и подадѣ този да ѿмаа. ктѣ дѣхѣ ||<sup>25</sup> кѣ прѣвѣвати въ стѣмъ  
мнѣнастирь, такози да чїнїи. ктѣ ли вї хѣтѣлѣ ѿмѣнїе свое дрѣжати, а да прѣвѣваа  
оутѣ мнѣнастирь ||<sup>26</sup> таковїи да се не ѿвѣрте тоуи, тѣкмо ѿ гостїнско ѿме да прѣнокїе,  
и пакѣ да сї ѿзїде коудѣ хѣкїе своѣ ѿманїемъ. и що сѣ ||<sup>27</sup> приложїи ꙗа чѣлникѣхъ  
радїи стѣмъ мнѣнастирь сѣсѣде сѣенне сѣвѣрѣне, кадїлицѣ, кацїе, сѣвѣшникѣхъ, вѣлѣда,  
тетрѣѣлѣ ѿкованѣ, ||<sup>28</sup> и ѿнаа кнїжїа, ѿдежѣ сѣеннїчѣске хѣмоуше, и ѿне потрѣбе що  
се ѿвѣртаю оутѣ стѣмъ мнѣнастирь, ѿ тогази да не вѣлнѣ никтѣ ||<sup>29</sup> ни продѣти ни  
заложїти, ни кої даровати, прѣсто рекше ни ѿзїести на двѣрѣ и стѣго мнѣнастиря,  
крѣмѣ ꙗко се вї слѣучїло сѣ ||<sup>30</sup> тѣскнїенїе илї кога ноужѣ да се не ѿмаю ни за що  
за ино задѣноути, оутѣ таковїи вѣрѣме да се заложѣ сѣсоудї а да се не продѣдоу догдѣ  
се ||<sup>31</sup> пакѣ по вѣрѣмени ѿкоупѣ. такоже и сѣла кога сѣ приложїи, и цѣрїнѣхъ и делѣве по  
сѣшкѣ мѣстѣхъ, рекше оутѣ нѣвѣ вѣрѣдѣ и оутѣ рѣднїкѣхъ ||<sup>32</sup> тѣмъ же ѿбразѣ да не вѣлнѣ нї  
и ѣднѣ прѣстѣтель продѣти, тѣчїю ꙗко се ноужѣ слѣучїи заложїти до вѣрѣмене догдѣ  
се ѿкоупїи. ||<sup>33</sup> и докле сѣмъ живѣ ꙗа чѣлнїи радїи, докле боу оутѣ мнѣрскѣхъ прѣвѣванїю,  
да давамъ стѣмъ мнѣнастирь кастамонїтскѣмъ на всѣко гѣ ||<sup>34</sup> днѣ по двѣдѣсѣти лїрѣхъ  
сѣвѣра ѿ гѣгѣвѣхъ днѣхъ, оутѣ волнїцѣхъ по двѣ лїтрѣхъ сѣвѣра за ѣднѣ волнїи. аще ли мнѣ  
се слѣучїи и прї ||<sup>35</sup> доу въ стѣмъ горѣхъ калогѣрѣхъ оутѣ свои мнѣнастирь кастамонїтскѣхъ,  
илї оутѣсѣхѣкїю вѣти оутѣ стѣмъ мнѣнастирь, илї ѿ шѣме, илї индѣ ||<sup>36</sup> гдѣ, да мѣ  
ѣе дѣлжнѣ стѣмъ мнѣнастирь послѣоушати и покоїти сѣ всѣкѣмъ вѣлѣнїемъ, що  
вѣдѣ сѣ сѣвѣтѣхъ ѿца игоумена и добрѣхъ ||<sup>37</sup> члѣкѣхъ, и к томѣ ѿ сѣлѣ да сї ѿзїмаю  
дохѣкѣхъ, а сѣвѣрѣ що ѣе давано да не ишѣ. и ѿ сѣлскѣхъ дохѣдѣхъ да се даваа оутѣ  
волнїцѣхъ по двѣ лїрѣхъ ||<sup>38</sup> сѣвѣра дондѣ стѣмъ стѣмъ мнѣнастирь, да ѿмѣ е този сѣвѣрѣ за  
ѣднѣ. такоже и дїаконїа да се даваа оутѣ волнїцѣхъ що се ѿвѣртаа ѿ стѣмъ мнѣнастирь  
||<sup>39</sup> що кѣ доволно вѣти вѣлнїи како ѿтажѣ прѣстѣтель. аще ли мнѣ сѣ слѣчїи концѣ  
мѣнѣ чѣлнїкѣхъ радїчѣхъ въ мнѣрскѣхъ прѣвѣванїю, такоже да вѣдѣ ||<sup>40</sup> ѿ сѣлѣ и ѿ сѣвѣрѣхъ

іако прѣже рекохѡ. и по прѣшествоу моему кѣда вѣговолѣи бѣ, ако прїде оу стѣи мѡнастирь дѡвнїи мои прѣвѣщеннїи ||<sup>41</sup> митрополїтъ ахїскїи кѣ марко, вѣмѣсто мене ѡнь да вѣде стрѡитель оу стѣи мѡнастирь догдѣ е живѣ. такоже и ѡ сѣрѡднїцѣ мои, рѣкше ||<sup>42</sup> братанце и сестричїкѣ, ако прїде кто ѡ нї калогерѡ, да и ю дѣнь стѣи мѡнастирь прїимї и покои како то и дрѣгѣ братїю мѡнастїрѣкѣ. ||<sup>43</sup> аще ли кто ѡбрѣщет се ѡ нї раздѣличнѣ и добрь стрѡитель никокїрнѣ мѡнастїроу, таковыи сѣ съвѣтѡ и вѣговолѣнїѣ братѣскїи да по||<sup>44</sup> ставляет се старѣи. аще ли таковыи не ѡбрѣщет се да прѣвѣвае сѣ братїами ѡвше и діаконїѡ. еше дѣлно ю вѣспоменѣти ѡ вѣще ||<sup>45</sup> житїѣ. игѣмень и братїа мѡнастїрскаа и нїи кон прїходѣ гѡстїѣ доврї члци и нїа братїа нїгдѣ да се діаконїа не изѣдаа крѡмѣ трапезѣ. ||<sup>46</sup> и оу волнїци и волнїи тѣчїю кѣ се прилоучїи нѣкон гѡстѣ добрь члкъ, да моу се ѡнесѣ вино по трапезѣ оу кїелїю да мї се послѡужїи колико ѡрѣ ||<sup>47</sup> игѣмень. и кон годѣ се прилоучїи прїшѣдїи нѣкон добрь члкъ или калогерѣ или вѣльцѣ всакога да е дѣлжнѣ стѣи мѡнастїи прїимїи ||<sup>48</sup> с почѣстїю и оупоконїи и ѡпровождї сѣ всакїи потѣшанїѣ и вѣговолѣнїѣ, зѣради ю тази найпрѣваа почѣсть и полза братїа живѣщїи ||<sup>49</sup> вѣ стѣи мѡнастїрѣ. и еше моли и мїль се дѣкїѣ ѡцѣ игѣменѣ и ѡ хѣбратїамѣ живѡущїи вѣ стѣи мѡнастїрѣ, и ѡбрѣтающїи се ||<sup>50</sup> вѣ тогѡшнїѣ врѣмѣ. по прѣшествоу моему кѣ гоу да мї се поѣ вѣтѣвнаа лѣргїа ѡ всакї чѣврѣткѣ с кѡливѡ и прїлѣвкѡ, и сѣ всакїи ||<sup>51</sup> оупоконїемѣ братѣскїи, іако же мї се стѣ вѣвѣщали. молими и мїль се дѣлем іако госпѡде и братїѣ ѡ хѣб, сїемѣ нашѣмоу писанїѣ ||<sup>52</sup> не потворенѣ выти, нѣ пачѣ потврѣженѣ, егѡже вѣговолѣи бѣ выти стрѡителю стѣи мѡнастїрѣ. аще ли кто дрѣзнѣтъ ||<sup>53</sup> нашѣ пѣмѣтъ оугасїти вѣ стѣи мѡнастїрѣ, и самѣ себѣ грѣхѣ наследѡвати, таковаго да разорїтѣ гѣ бѣ вѣсѣдрѣжїтель всѣи вѣкѣ ||<sup>54</sup> и вѣ вѣдѣщїи, и вѣмѣсто пѡмѡщи да моу е сѣпѣрїница прѣтаа вѣгомїи и стѣи прѣвѡмїнкѣ и архїдіаконѣ хѣв апѣлѣ стѣфанѣ вѣ дѣнь ||<sup>55</sup> стрѡшнаго испїтанїа, и да ю прїчтѣнѣ юѣде и арїи, и тѣмѣ иже рекоше вѣзми распїи, крѣвь егѡ на нѣ и на чѣдѣхѣ нашихѣ. ||<sup>56</sup> и сїа выше писаннаа записѡхѡ и оутврѣдїхѡ сѣ прѣвѣщеннїи гѣномѣ и дѣхѡвникѡ митрополїтѡ ахїлскїи кѣ маркѡ. ||<sup>57</sup> вѣ лѣто сѣцѣма маїа кѣ, и нїдїкто аї.

## APPENDIX

### SLAVIC CHARTERS OF THE ČELNIK RADIČ PRESERVED IN OTHER ATHONITE ARCHIVES AND OUTSIDE MOUNT ATHOS

#### SLAVIC CHARTER NO. 5

#### ACT OF DONATION OF THE ČELNIK RADIČ GRANTING TO THE MONASTERY OF VATOPEDI THE VILLAGE OF BELO POLJE NEAR THE MORAVA RIVER IN CENTRAL SERBIA

March 28, 6940 (1432)

TYPE OF THE ACT: свѣдѣтельство (I. 1).

DESCRIPTION: Original written on paper with semi-uncial script and the normal for this type of script abbreviations. Dimensions 21 × 22.5 cm.

ANALYSIS: The *hegoumenos* of Vatopedi, Theophanes, visited the grand *čelnik* Radič who requested him to be accepted in his monastery as an *adelphatarios*, i.e. as a holder of an *adelphaton*. For this reason Radič donates to Vatopedi 100 golden ducats, the village of Belopolje near the Morava River and 8 *mūtii* of vineyards situated at an unspecified location. In return he is given the permission to use Vatopedi's wharf for unloading and sheltering the ship of Kastamonitou. Date. The document has been issued in the castle of Nekudim.

SIGNATURES: The act has neither a signature nor a seal.

DATING: 6940 (1432), March 28. The date is written on l. 20: въ лѣто ꙗꙋмъ мѣца мартѣа кѣи.

BIBLIOGRAPHY: See the bibliography of act no. 1.

EDITIONS: Laskaris, *Vatopédi*, 181–182, no. 7.

REMARKS: The *adelphaton* was a lifelong pension provided and guaranteed by a monastery<sup>130</sup>, but it is absolutely clear that Radič was not directly interested in acquiring an *adelphaton* in Vatopedi. What he needed and obtained from the *hegoumenos* of Vatopedi, Theophanes, was the permission to use the port facilities of Vatopedi for the needs of Kastamonitou and mainly for sheltering its ship. Kastamonitou is situated at an altitude of about 300 m above the sea level in a hilly district around 2 km away from the south coast of the Holy Mountain, while Vatopedi is built on its north coast. The distance between the two monasteries is less than 7 km. The arrangement described in our act, which would have been pointless if Kastamonitou was erected on the sea shore, was necessary for at least two reasons:

1. Because of the danger that every ship faces when circumnavigating the southern tip of Mount Athos<sup>131</sup>.

2. Because of the widespread piracy, a phenomenon endemic to the northern Aegean Sea during the 14<sup>th</sup> and 15<sup>th</sup> century<sup>132</sup>.

A similar transaction is known to have taken place in 1422 when the Athonite monastery of Alypiou allowed the Russian monastery of St. Panteleimon, which was initially constructed at a landlocked location about 2.5 km north of the south

130 Cf. М. Живојиновић, *Аделфаѿи у Византији и средњовековној Србији*, ЗРВИ 11 (1968), 241–270; eadem, *Монашки аделфаѿи на Свѣјој Гори*, *Зборник Филозофској факултѣи у Београду* XII/1 (Belgrade 1974), 291–303; I. Κονιδάρης, *Νομικὴ θεώρηση τῶν μοναστηριακῶν τυπικῶν*, Athens 1984, 223–230; A. Laiou-Thomadakis, *Economic Activities of Vatopedi in the Fourteenth Century*, *Ἱερὰ Μονὴ Βατοπεδίου*. *Ἱστορία καὶ τέχνη*, Athens 1999, 66–72; C. Pavlikianov, *The Mediaeval Aristocracy on Mount Athos*, Sofia 2001, 148–149 and 189–197; K. Smyrlis, *La fortune des grands monastères byzantins (fi n du Xe – milieu du XIV<sup>e</sup> siècle)*, Paris 2006, 138–145; C. Pavlikianov, *The Athonite Monastery of Vatopedi from 1462 to 1707. The Archive Evidence*, Sofia 2008, 62–64.

131 The best illustration of this danger is the destruction of Xerxes's fleet commanded by Mardonius in a storm off the coast of Athos in 492 B. C. (Herodotus, *Historiae*, VI.44 and VII.22). See also B. Isserlin – R. Jones – S. Papamarinopoulos – J. Uren, *The Canal of Xerxes on the Mount Athos Peninsula: Preliminary Investigations in 1991–2*, *The Annual of the British School at Athens* 89 (1994), 277–284.

132 On the piracy around Athos cf. М. Живојиновић, *О најпачиди Турака на Свѣју Гору на основом византијских извора*, *Југословенски историјски часопис* 1–2 (Belgrade 1979), 5–19; C. Pavlikianov, *Mount Athos and the Peril from the Sea*, *Captain and Scholar. Papers in memory of Demetrios I. Polemis*, Andros (Greece) 2009, 215–226.

coast of the Athonine peninsula, to use its wharf at Kaliagra on the north coast of Athos<sup>133</sup>.

CYRIL PAVLIKIANOV

The term *mūtŭ* (мѣтъ) or *mūtija* (мѣтїи, l. 16) was a unit of measurement of surface which corresponded to the Byzantine *modios* (μόδιος). In mediaeval Serbia it was used exclusively for measuring the surface of agricultural terrains and vineyards<sup>134</sup>.

PROSOPOGRAPHY:

1. For the *čelnik* Radič see the prosopography of act no. 1.

2. The *hegoumenos* of Vatopedi, Theophanes (l. 5), seems to be mentioned only in this document.

TOPOGRAPHY: For the village of Belo Polje see entry 5.1 in the topographical comment of act no. 1 and map no. 5.

TEXT:

† понѣже сїа пішѹ въ сѣѣтелѣство въсѣмь, азъ рабъ и послѣшнїи ||<sup>2</sup> гна ми  
деспота срьвскаго гюрга и гже деспотице кюра иринѣ и снѡвъ госпѡ-||<sup>3</sup>ства ихъ,  
челникъ великы радичъ. нѣкогда прїйдоше црѣкаго ||<sup>4</sup>монастира ѡбитѣли прѣчтѣныѣ  
бѣгомѣтре ватопедѣскыѣ чѣнѣиши ||<sup>5</sup>въ сѣценноиннокѡ игоумень кѹ ѡеофанъ, и мы  
потрѣбовасмо ||<sup>6</sup>чѣныѣ игѡ сѣтыниѣ да воудѣмо братїа монастирска и адрьфа-  
||<sup>7</sup>тарїе. и ѡнїи сѣ всакымы оѹсердїемъ и лювокію приѣше. и дадо-||<sup>8</sup>ше ни кюліе  
ѹ сѣтомъ монастирѹ и адрьфата и ѣще и приста-||<sup>9</sup>нице корабѹ сѣтго монастира  
кастамонїтѣскаго да се расто-||<sup>10</sup>ратъ ѡндѣзи корабѹ и ивлѣчитъ на сѹхо. и мы  
дадосмо вѣве-||<sup>11</sup>нїе сѣтомъ мона-||<sup>12</sup>стирѹ сѣдѡ дѡкѣтъ златѹ и приложисмо сѣто-  
||<sup>13</sup>моу монастирѹ ѡ наші сѣлѹ вѣшинскыхъ, ѣдно сѣло вѣло-||<sup>14</sup>полю на моравѣ сѣ  
всакымы оправданїемъ и доходци ||<sup>15</sup>цѡ єсть намъ доходило, и на дроугомъ мѣстѣ  
ѡ нашега ||<sup>16</sup>винограда приложисмо ѡсемъ мѣтїи, да си имаю и сѣло ||<sup>17</sup>и винограды  
тврѹдо и непоколѣвимо на въсѣмъ волю свою ||<sup>18</sup>и да си ставѣтъ калогѣра своиѣ  
кон хѡщѣтъ онѣмзи ѡвлѣ-||<sup>19</sup>дати и дохѡдки монастирскыѣ съвїрати. и записашѣ  
||<sup>20</sup>сїа въ лѣто ꙗ҃ци мѣца мартїа кѣи, ѹ некѹдмѹ.

#### SLAVIC CHARTER NO. 6

#### ACT OF THE DESPOT GEORGE BRANKOVIĆ, CONFIRMING THE DONATION OF THE VILLAGE OF BELO POLJE IN CENTRAL SERBIA WHICH THE ČELNIK RADIČ HAD MADE TO VATOPEDI

Shortly after March 28, 1432

TYPE OF THE ACT: *хрисовѹль* (l. 36).

DESCRIPTION: Original written on parchment with semi-uncial script and the abbreviations normal for this type of script (see pl. nos. 12–15). Dimensions 48 × 33 cm.

133 *Archives de l'Athos XII, Actes de Saint-Pantéléemôn*, ed. P. Lemerle, G. Dagron, and S. Ćirković, Paris 1982, 129–133, act no. 19. Cf. also Živojinović, *Le grand čelnik*, 400.

134 See Ђ. Даничић, *Рјечник из књижевних сїарина српских*, II, Belgrade 1863 (reprint Graz 1962), 100–101. On the size of the Byzantine *modios* and its variations cf. E. Schilbach, *Byzantinische Metrologie*, Munich 1970, 56–73.

The cross at the beginning of the the text, the capital letter **М** after it, and the initial capital letter **Т** on l. 7 are written with red ink. A red wax seal with diameter 9 cm is attached to the lower margin of the document with a silk cord (*merinthos*). Its inscription reads: † БѢ ХРІСТА Б(О)ГѦ БЕРНИ И ХР(І)СТОЛЮБИВИ ГОСПОДИНЬ СРЪБЛАЕМ И ПОДЪНАВИУ ГЮРГЪ.

ANALYSIS: Theological introduction (l. 1–12). The *čelnik* Radič visited the despot George Branković, and requested him to confirm a donation which he had made to the monastery of Vatopedi. Radič had bequeathed to this Athonite foundation the village of Belo Polje in the vicinity of the Morava River and 8 *mŭtii* of vineyards at an unspecified location. Branković satisfies his request (l. 12–26). Final confirmative clauses (l. 26–36). Date (l. 36–37).

**SIGNATURES (l. 38):** The signature of the despot George Branković, is written with red letters by a specialised scribe and belongs to the type known as *yjaz* or *Ligaturschrift*.

## NOTES ON THE REAR:

1. Χρυσόβουλλος Γεωργίου Δεσπότης ||<sup>2</sup> ὁποῦ ἀφιέρωσεν ἓνα χωρίον ||<sup>3</sup> εἰς τὸ μέρος τοῦ Νύση καλοῦ||<sup>4</sup>μενον Ἀσπρόπολιν πλησίον ||<sup>5</sup> εἰς τὴν Μωράβαν.

2. Αριθ(μός) 80.

DATING: 6940 (September 1, 1431 – August 31, 1432), *indiction* 9<sup>th</sup>. The date is written on l. 36–37: въ лѣто ꙗꝑѡнъ индикѡнъ ѿ. There is no discrepancy between the year and the number of the *indiction*<sup>135</sup>.

**BIBLIOGRAPHY:** See the bibliography of act no. 1.

EDITIONS: Laskaris, *Vatopédi*, 182–183, no. 8.

REMARKS: On the term *mūṭija* (l. 26) see our remarks to act no. 5.

PROSOPOGRAPHY: For the čelnik Radič see the prosopography of act no. 1.

TOPOGRAPHY: For the village of Belo Polje see entry 5.1 in the topographical comment of act no. 1 and map no. 5.

TEXT:

† мнѡю црїе цр҃твоуѡтъ, и сїлнїи власти прѣдрѣжеть, рѣ прѣмѡрый соломѡнѡ цр҃ь вѣкѡ ||<sup>2</sup> вѣсѣдрѣжитель г҃ь, и понѣ врѣмѣнное сїе цр҃тво приехѡ ѿ кр҃ьпкыи тогѡ рѣкы, и вѣ-||<sup>3</sup>се вогаѣте бл҃гости, пѡбаеть и пѡбѣю тогѡ поелико мѡчно рѡженномѣ ествѣ (sic!) ||<sup>4</sup> пѡбити се, ѡврѣзаушомѣ рѣкѣ, и насыцаушомѣ всако живѡтно бл҃говолие-||<sup>5</sup>нїа їако да не тѣчїю врѣменномѣ семѣ цр҃твїю прѣѣтници боудѣ, нѣ и вѣчномѣ ||<sup>6</sup> наслѣдници, ѡ еже ѡсѡудѣ бгѡдстрѣнїа, вѣвѣреннаго намѣ слоужбоначѣїа. ||<sup>7</sup> тѣмже и азъ вѣ х҃а бѣ мѡлїю бжїею бл҃говѣрныи и х҃олѡбивыи гпѡдинь срьблѣ ||<sup>8</sup> и зѣтѣ дѣспоть гїѡргь, съ бгѡдарованнымии снѡвы гп҃ства ми, подарованѡ-||<sup>9</sup>моу ми ѡ вѣкы моѣго х҃а сїаи же ѣ власти, и сьдрѣжителю ми бѣвшѣ дръжа-||<sup>10</sup>ви и прѣстѡлоу гп҃тва срьвскыи земли и зѣтскыи, поревновѡхѣ їако же бл҃го-||<sup>11</sup>чтїа ѣже прѣжѣ мене бѣвшїи бл҃гочѣстивый госпѡ срьвскый, сїце ѣ до-||<sup>12</sup>бродѣтели тѣ никако же лишень бѣти. сегѡ ради пїше гп҃тво ми вѣ ||<sup>13</sup>сѣѣнїе вѣсѣмь, по прѣстѡвленїи бл҃гочѣстиваго и х҃олѡбиваго и са-||<sup>14</sup>модръжавнаго г҃на ѣ родїтеля

моѣго сѣпопочившаго дѣспота стѣфана ||<sup>15</sup> пришѣшоу ми въ бѣгодарованнѣю землю  
гѣпта сръбскаго, и прѣмникѣ ми ||<sup>16</sup> вѣвшоу дръжавы и прѣстола егѣ, како прѣиде  
прѣ гѣпто ми почтенїи ||<sup>17</sup> и вѣрныи властелинѣ гѣпта ми челникѣ великыи радїи, и  
въспомоноу мѡ-||<sup>18</sup> львѣ гѣпте ми да сї приложїи ѡ сѣль свої сї єдно село сѣомѣ  
мѡнастирь ||<sup>19</sup> вафопѣскомѣ дѣомѣ прѣтїе бѣгомѣтре, що мѣ ю записало гѣпто ми за  
нїе-||<sup>20</sup> говѣ вѣрѣ оу вѣчноу вѣшинѣ. мы же мѣрдїемѣ двїжкыи, и повелѣ-||<sup>21</sup> нїемѣ  
зѣповѣдїи вѣдимыи, вѣры рѣ того и слоужкы еже кѣ гѣпте ми, ||<sup>22</sup> бѣговолїи  
гѣпто ми прѣсїмое то мѣ исплїнити. тѣмже и потвержда-||<sup>23</sup> етъ гѣпто ми чѣлникѣ  
великомѣ радїю, що є приложїи сѣло сѣомѣ ||<sup>24</sup> цѣкомѣ мѡнастирь дѣомѣ прѣтїе  
бѣгомѣтре вафопѣдѣскыи, глѣемое ||<sup>25</sup> вѣлопѣлю на моравѣ, сѣ всѣмѣ ѡпрѣвданїемѣ  
и синѣри сѣла того, и ѡ сво-||<sup>26</sup> га винѣгѣра що є приложїи ѡ сѣмѣ мѣтїи лѣзїа, тѣзи  
да сѣ тверѣда и непо-||<sup>27</sup> колѣбкыи сѣомѣ мѡнастирь вафопѣдѣскомѣ, по прѣложени  
же моѣго ||<sup>28</sup> живота по повелѣнїю сѣзѣтелѣмѣ, молю егѣже ѡще бѣговолїи бѣ ||<sup>29</sup>  
моѣго прѣстола сѣдрѣжїтелю бѣти, илї сѣнове гѣпта ми, илї ѡ сѣро-||<sup>30</sup> дникѣ гѣпта  
ми, илї когѣ иного ѡ бѣгѣчѣствыи, іако да сѣхрѣнїи ||<sup>31</sup> сїа прѣрѣннаа, да коѣтъ  
тверѣда и непоколѣбкыи, ѡще ли кѣо дѣзѣне ||<sup>32</sup> зѣвистїю дѣавѣлюю разѣрѣти что ѡ  
сїхѣ вѣшѣписанныи таковыи ||<sup>33</sup> да є проклѣтъ ѡ гѣ бѣ всѣдрѣжїтелѣ, и ѡ прѣтїе  
егѣ бѣгомѣтре и ѡ ||<sup>34</sup> сїлы чѣнаго и животвѣрещаго кѣрта, и ѡ всѣ сѣтїи иже ѡ вѣка  
бѣ оуѣго-||<sup>35</sup> жѣшїи, и вѣмѣсто пѣмошїи да мѣ єсть сѣпѣрница прѣтаа бѣгомѣти ||<sup>36</sup>  
на страшноу испїтанїю. и писѣ сѣ сїи хрїсовѣль въ лѣто 722, ||<sup>37</sup> индїкто, 1.

||<sup>38</sup> † МИЛОС(Т)ІЮ Б(О)ЖІЄ(Ю) ГОСПОДИНѢ СР(Ь)БЛЄ(МЪ) ДЕСПѢТЬ  
ГЮРГѢ

#### SLAVIC CHARTER NO. 7

ACT OF THE DESPOT GEORGE BRANKOVIĆ, CONFIRMING THE  
DONATION OF THE VILLAGE OF GORNJA PEŠČANICA NEAR  
BRANIČEVO WHICH THE ČELNIK RADIČ HAD MADE TO THE  
ATHONITE MONASTERY OF ST. PAUL

[after July 1429]

TYPE OF THE ACT: not specified in the text.

ARCHIVAL NUMBER in the archives of St. Paul: 21 (1).

DESCRIPTION: Original written on parchment with semi-uncial script and the normal for this type of script abbreviations (see pl. nos. 16–20). Dimensions 26 × 44 cm. The cross at the beginning of the the text, the capital letter П after it, and the capital letters Т on l. 7 and И on l. 11 are written with red ink. An elliptical red wax seal with diameter 8–8.5 cm and printed surface 6.5–7 cm is attached to the lower margin of the document with a silk cord (*merinthos*). Its inscription reads: † В ХРІСТІА Б(О)ГІА БЛ(А)ГОУБНИ И ХР(И)СТОЛЮБИКИ ГОСПОД(И)Н СРЬБЛЄМ И ПОДУНАВНЮ ГЮРГѢ.

ANALYSIS: Theological introduction (l. 1–10). The grand *čelnik* Radič visited the despot George Branković, and requested him to confirm a donation which he had made to the monastery of St. Paul. Radič had bequeathed to this Athonite foundation the village of Gornja (Upper) Peščanica in the vicinity of Braničevo.



Branković satisfies his request (l. 10–21). Final confirmative clauses (l. 21–33).

SIGNATURES (l. 34): The signature of the despot George Branković, is written with red letters by a specialised scribe and belongs to the type known as *vjaz* or *Ligaturschrift*.

NOTE ON THE REAR: † ♂ браничевѣ село песчанѣца.

DATING: The act bears no date. D. Sindik dates it to 1430<sup>136</sup>, while according to M. Živojinović the only certain thing is that it was promulgated after July 1429 when George Branković was promoted to the rank of a despot<sup>137</sup>.

BIBLIOGRAPHY: G. Čremošnik, *Studije za srednjovekovnu diplomatiku i sigilografiju južnih Slovena*, Građa Akademije nauka Bosne i Hercegovine 22, Sarajevo 1976, 140–141, pl. VII; Д. Синдик, *Српске њовеле у свейѡиорском манастиру Свейѡи Павла*, Мешовита грађа (Miscellanea), vol. 6 (Историјски институт. Грађа, vol. 17), Belgrade 1978, 195–196, act no. 7; [Α.-Αι. Ταχιάος], *Θησαυροὶ τοῦ Ἀγίου Ὁρους. Ἱστορικὰ ἀρχεῖα*. 15. Σλαβικὰ ἔγγραφα, Thessalonica 1997, 557, no. 15.2. See also the bibliography of act no. 1.

EDITIONS: Стојановић, *Сѡари срѣски хрисовуљи*, 5, no. 4; Новаковић, *Законски сѡоменици*, 531–532.

PROSOPOGRAPHY: For the *čelnik* Radič see the prosopography of act no. 1.

TOPOGRAPHY: For the village of Gornja Pešćanica see entry 2.5–6 in the topographical comment of act no. 1 and map no. 1.

TEXT:

† понѣже всакомоу словесномоу ѣствоу желателно ѣ приближити се бѣѣ, и ѿ  
† ♂ ||<sup>2</sup> ѣлико възможно ѡсѣвати се бжѣтвнѣи свѣтѣ, вѣроу, доврѣдѣтелми, ||<sup>3</sup>  
мѣтѣнами, ѣлика кѣ бжѣио оугожѣнѣио възвѣдѣ члѣка, и ниже възмѡжно ѣ ||<sup>4</sup> положѣти  
вѣчнѣи блѣгъ наслажѣнѣе, да не вса ѣже зѣѣ плѣти ѡстѣви, ||<sup>5</sup> нѣ вѣчнѣи житѣи  
скрѡвище севѣ състѣвнѣи, ѣакоже и нѣ прѣдѣ нѣ вѣвшѣи ||<sup>6</sup> црѣи ѣ господѣ, ѡ сѣ тѣщѣнѣе  
и моуѣи и зѣѣ блѣгѣтно поживѣи, и тамѡ-||<sup>7</sup> шнѣи блѣгъ наслаждѣют се. тѣмѣже и азъ  
вѣ хѣ бѣ блѣговѣрнѣи и хрѣсто-||<sup>8</sup> лювѣвыи гнѣ срьблѣи деспѣ гѡрѣ, възсрѣчное желѣнѣе  
и тѣщѣнѣе ѡ сѣ и-||<sup>9</sup> мѣиѣ, ѣже црѣкѣи бжѣтвнѣи крѣпѣи и почѣтѣ и мѣ възѣвати,  
вѣ ||<sup>10</sup> просѣнѣе и полѣзу дѣши своѣи, и вѣ оутѣрѣжѣнѣе и почѣтѣ бѣгодарѣн-||<sup>11</sup> нѣи  
дрѣжѣви господѣства ми. и сѣ ради прѣидѣ господѣствоу ми по-||<sup>12</sup> чѣннѣи и вѣрнѣи  
властѣлинѣи гнѣ ми чѣлнѣи великѣи радѣи, и вѣ-||<sup>13</sup> споменѣи моуѣиѣи господѣствоу ми,  
да си прилѡжѣи ѡ своѣхъ сѣлѣ ||<sup>14</sup> ѡ вѣшинскѣи цѡ моу ѣ господѣство ми записѣли  
и оутѣрѣдѣло прѣжѣ ||<sup>15</sup> и ѡд онѣхъзи сѣлѣ ѣдно оу браничевѣи гѡрнѣи пешѣаницѡу ♂  
сѣтѡи гѡ-||<sup>16</sup> рѣ сѣтѡпѣвлѣнѣи. и блѣговѣлѣи господѣство ми просѣмоѣ томоу и-||<sup>17</sup> спѣлнѣи.  
и тѣ ради дѣваа знѣти господѣство ми всакомоу члѣкѣ (sic!) ||<sup>18</sup> вѣ свѣнѣи како  
блѣгѣсловѣи чѣлнѣиѣи великомоу радѣиѣи, да си ѡнѡ-||<sup>19</sup> зи сѣлѡ вѣше рѣченно пѣчѣаницѡу  
гѡрнѣи оу браничевѣи прилѡжѣи ||<sup>20</sup> сѣтѡпѣвлѣнѣи оу сѣтѡи гѡрѣ, сѣ всѣми мѣгѣлами и  
прѣвѣинами ||<sup>21</sup> сѣлѡ тѣ, и да га и мѣио сѣтѡпѣвлѣнѣе вѣ вѣкѣи нѣкѣи нѣѡѣмѣи-||<sup>22</sup> мо,  
оу животѡу господѣства ми и снѡвѣи господѣства ми. и мѣио ||<sup>23</sup> ѣгѡже блѣгоизѡли бѣ

136 Д. Синдик, *Српске њовеле у свейѡиорском манастиру Свейѡи Павла*, Мешовита грађа (Miscellanea), vol. 6 (Историјски инсти-

тут. Грађа, vol. 17), Belgrade 1978, 195.

137 Živojinović, *Le grand čelnik*, 389–390 (note 20) and 399 (note 73).

по мнѣ съдрѣжати госпѣство прѣсто-||<sup>24</sup>ла моѣго, ѡли ѿ снѡвъ госпѣства ми ѡли  
 ѿ сѣрѡнникъ, ѡли ||<sup>25</sup>инѡ кѡ люко ѿ блѡчѣивый, сѣмоу моѣмоу записанію не  
 по-||<sup>26</sup>творенноу быти нѣ паче потвѣржденноу. аще ли ктѡ дрѣ-||<sup>27</sup>ражѣг (sic!) се  
 завистію дѣволюю, сѣе запиніе госпѣства ми раза-||<sup>28</sup>рати, таковааго да разорѣи  
 порази гѣ бѣи прѣтаа бѣомти ||<sup>29</sup>здѣи въ воудѡуцѣ вѣцѣ, и да ѣ проклѣ ѿ силы  
 чѣ[н]ааго и жи-||<sup>30</sup>вотворѣцааго крѣта гнѣа, и ѿ чѣтыре ѣлисте, и ѿ бѣ ||<sup>31</sup>врѣхвѣный  
 апѣл, и ѿ сѣдѣсѣ избѣранныи хѣвѣхъ ѣчени[кѣ] ||<sup>32</sup>и ѿ тѣи и иѣ сѣтїи бѣгонѡснїи ѿцѣ  
 никѣнскихъ, и ѿ всѣхъ ||<sup>33</sup>сѣтїи иже ѿ вѣка бѣ оуѣгѡжѣшїи. аминь].

||<sup>34</sup>† МИЛО(С)ТІЮ БОЖІ(Е)Ю ГОСПОДИНЬ СР(Ъ)БЛІЕ(МЪ) ДѢСНѢТЬ  
 ГЮРГЬ

## SLAVIC CHARTER NO. 8

ACT OF DONATION ISSUED BY THE ČELNIK RADIČ FOR THE  
 MONASTERY OF ST. GEORGE WHICH HE HAD BUILT AT THE VILLAGE  
 OF VRAČEVŠNICA NEAR RUDNIK IN CENTRAL SERBIA

6939 (September 1, 1430 – August 1, 1431), *indiction* 9<sup>th</sup>

TYPE OF THE ACT: not specified in the text.

DESCRIPTION: The text of charter is preserved as an inscription painted on a pillar inside the church of St. George at the Vračevšnica monastery which Radič constructed in 1431. The document was depicted in 1737 by a painter named Andrew Andreović, who explicitly stated in an additional note that he had copied the text from “an ancient chrysobull”<sup>138</sup>.

ANALYSIS: The grand *čelnik* Radič donates to his church of St. George the villages of Gornja (Upper) and Donja (Lower) Vračevšnica, Krasovac, Konjuša, Osjaci, Brestovo and Kukavlje together with half of his shares in the village of Kamenica, the other half being already granted to a monastery called Kastunski. After Radič's death the church of St. George should also receive the village of Beluča and half of the villages around Obrovo in the district of Morava. The other half of these villages should be delivered to the church of the Annunciation.

## NOTES:

1. Note at the end of the text painted in 1737: приведе сѣ сѣи ѿ стараго {х}рѣсоволѣ повеленіемъ прѣвсвѣщенаго патриарха сръбскаго кир ѡрсѣниа въ лѣто [...] мѣца генвара ѣ. пописа всѣа црква благословеніемъ господина епископа доситеа николѣвѣика валѣвскаго трѣдомъ и иждивеніемъ игѣмена еромонаха мнѣаила 1737 лѣто.

2. Note painted in 1737 on another pillar in the church: изволеніемъ ѡца и са поспешеніемъ сина и савршеніемъ сѣаго дѣха пописа се сѣага и вожѣставна црковъ зовѣмъ вракѣвѣцица храмъ сѣаго и славнаго великомѣченика и поведѣноса хѣва гѣѡргїа ва вѣрѣмѣ цѣсара карѣла шѣстаго прї вѣажѣненіемъ патриархъ ѡрсѣнию ѡѡанновѣчѣ трѣдомъ и иждивеніемъ игѣмена еромонаха мнѣаила. понови и саписа всѣа црковъ са вѣратїамъ мѣца авгѣста ѣи въ лѣт(о) аѣлз. андрѣ зографъ андрѣѡвичъ.

DATING: 6939 (September 1, 1430 – August 1, 1431), *indiction* 9<sup>th</sup>. The date is

138 Милићѣвић, *Манастѣири у Србији*, 31–32.



written at the end of the text: *лѣто сѣла, индиктиона ѿ*. There is no discrepancy between the year and the number of the *indiction*<sup>139</sup>.

MENTIONED DOCUMENT: Act of the despot George Branković confirming the properties of the *čelnik* Radič (*що мѣ господинъ гюраги деспотъ записалъ ѿ бащинѣ*). This undoubtedly is our act no. 1 which describes all the estates mentioned in the present document.

BIBLIOGRAPHY: M. Živojinović, *Le grand čelnik Radič*, Κλητόριον in memory of Nikos Oikonomides, Athens–Thessalonica 2005, 393–394. See also the bibliography of act no. 1.

EDITIONS: M. Милићевић, *Манасѣири у Србији*, Гласник Српског ученог друштва 21, (Belgrade 1867), 31–33; P. Кречковић, *Манасѣир Враћевшница*, Сремски Карловци 1932, 50–51; Д. Милисављевић, *Враћевшница. Црпјежи фресака* (Галерија Матице српске), Novi Sad 1990 (a traced copy). A copy of the inscription is kept in the Serbian Academy of Sciences and Arts, in the so called Old Collection (Стара збирка) no. 409/12. On the monastery of Vračevšnica see also З. Златић-Ивковић, *Манасѣир Враћевшница*, Gornji Milanovac 2015.

REMARKS: Radič's domain, whose centre were the villages of Vračevšnica, Rudnik, Beluća and Kamenica, must have disintegrated before September 1456 when despot George Branković and his son Lazar donated one of the two villages known as Vračevšnica (*село друга Вракѣвшница*) to the metropolitan of Gračanica, Benedict<sup>140</sup>.

PROSOPOGRAPHY: BRANKO MILADINOVIĆ who ceded to Radič the settlement of Osjaci in exchange for other property seems to be mentioned only in this document<sup>141</sup>.

TOPOGRAPHY:

1. For the villages of BELUČA (*Белѣча*) and KAMENICA (*Каменица*) see entries 8.1 and 8.3 in the topographical comment of our act no. 1 and map no. 4.

2. For the villages of VRAČEVŠTICA (*Вракевшница горна и Вракевшница долна*), KRASOVAC (*Красоваць*) and KONJUŠA (*Конюша*) see *ibidem*, entries 8.6, 8.7 and 8.8 and map no. 4.

3. For the village of BRESTOVO (*Брестово*) see *ibidem*, entry 8.9 and map no. 4.

4. For the village of OBROVO (*Оброво*) in the district along the Morava River see *ibidem*, entry 7.1 and map no. 6.

5. According to M. Milićević, the place name KUKAVLJE (*Кѣкавлѣ*) can be also read as Kuća Vlkanska (*Кѣкю Ђьлканскѣ*). However, this alternative reading does not help us at all, for none of the two names can be identified with a modern settlement or toponym. The only certain thing is that was located very close to Rudnik (*кодъ рѣдника*) and featured a pub (*с пивницомъ*) which probably provided a considerable income<sup>142</sup>.

7. The monastery called KASTUNSKI (*манастирь Кастѣнски*) is undoubtedly the monastery of Kastamonitou.

8. Based on the text, the minor settlement of OSJACI (*саселакъ Осѣцї*) was situated

139 See Grumel, *La chronologie*, 262–263.

141 Cf. Ивановић, *Власѣла државе српских десѣоша*, 215, 298, 351 and 355.

140 Стојановић, *Сѣари српски хрисовуљи*, 5–6, no. 5.

142 Милићевић, *Манасѣири у Србији*, 31–32.

on the Vračevšnica River. It was ceded to Radič by a certain Branko Miladinović in exchange for other property and on September 6, 1456, the despot George Branković and his son Lazar donated it to the metropolitan of Gračnica, Benedict<sup>143</sup>. The settlement has vanished but, according to M. Purković and G. Škrivanić, Osjački Potok (i.e. the Osjaci Creek) is presently the name of the Vračevšnica River from its source in the mountains around Rudnik down to the village of Vračevšnica<sup>144</sup> (see map no. 4).

9. The church of the ANNUNCIATION (ЧАСТНОЕ БЛАГОВЕЩЕНІЕ) must be the church of the Annunciation of the Virgin which Radič constructed near the Grabovničica River in the district of Rasina, i.e. to the northwest of the modern town of Brus (see entry 1 in the topographical comment of our act no. 2 and map no. 6).

TEXT based on the edition of M. Milićević published in 1867:

въ дни благочастиваго и христіюлюбиваго деспота сръбски зем[...] гвѣрга велики чѣлникъ радичъ [...] повѣкъ, изволен(їемъ) ѿца и поспешенїемъ [...] сѣтаго [...] въ имѣ сѣтаго [...] повѣдо[носца] (гѣ)вѣргїа [...] таже [...] ел(и)ко емѣ възможно вистѣ приложи сѣтомѣ храмѣ ѿ своихъ сѣль село вракевщицѣ горню и село вракевщицоу долину и село красовацѣ, конюшѣ и саселацѣ осаці на рѣцѣ вракевщици что замени ѣ бранка миладиновика ї кодѣ рѣдника село вѣрстово и кодѣ рѣдника село кѣкавлѣ с пивницомѣ и ващинами, и ѿ доловѣ и ѿ пола що е ѣ каменницѣ ѣчинѣно половина, половина манастирѣ кастѣнскомѣ. и еше приложи велики ченикъ радичъ сѣтомѣ храмѣ великомѣченика христова гевѣргїа ѿ своихъ сѣль що мѣ господинѣ гюраги деспотѣ за(п)исаль ѣ ващинѣ кадѣ мѣ се смѣрть сѣлѣчї по повеленїю бѣжїю по неговѣ смѣрти село белѣчѣ з дворомѣ и с вїноградомѣ и сѣ всѣмѣ що се к немѣ предѣржи, на моравѣ половина шѣровскихъ сѣль що се кѣ обрѣвѣ предѣржи, половина частномѣ благовещенїю, кто се обрѣтае ѣ немѣ да ѣ о немѣ окрмлял и помага. и ѿ именїа како естѣ писано ѣ дїатезѣ и сицевимѣ образомѣ ѣтегда велики чѣлникъ радичъ да прѣбѣваетѣ вратїа ѣ сѣтомѣ мѣтїрѣ koliko ихъ се обрѣтаю да прѣбиваю овше дондеже стоить сѣти манастирь и да не бѣдетѣ междѣ имѣ ничтоже разлѣчено до танкихъ вѣщи, до иглѣ и до конца, и да ставетѣ междѣ собомѣ стареега кое вси соборнѣ изволе. аще ли кто дрѣзнетѣ сїе више писанїе разорити или ѿ начелствѣлихъ или ѿ сароднихъ моихъ да мѣ естѣ въ мѣесто помѣщи сѣты веилкомѣчнїкѣ хрѣв гевѣргїе сѣпарникѣ на страшнемѣ испитанїю хѣмѣ, молю же се сѣтомѣ великомѣченикъ гевѣргїе да ми бѣде млстивѣ и помѣщникѣ въ днѣ страшнаго испитанїа предѣ великимѣ царѣ всехъ да избавляю се его ради вѣчнаго мѣченїа. пописа же и савѣрши и ѣкраси сѣ сѣты возжествены храм велики чѣлникъ радичъ въ имѣ сѣтаго и славнаго великомѣченика хрѣва гевѣргїа въ лѣто сѣцѣло, индиктиона ѣ.

## CONCLUSIONS

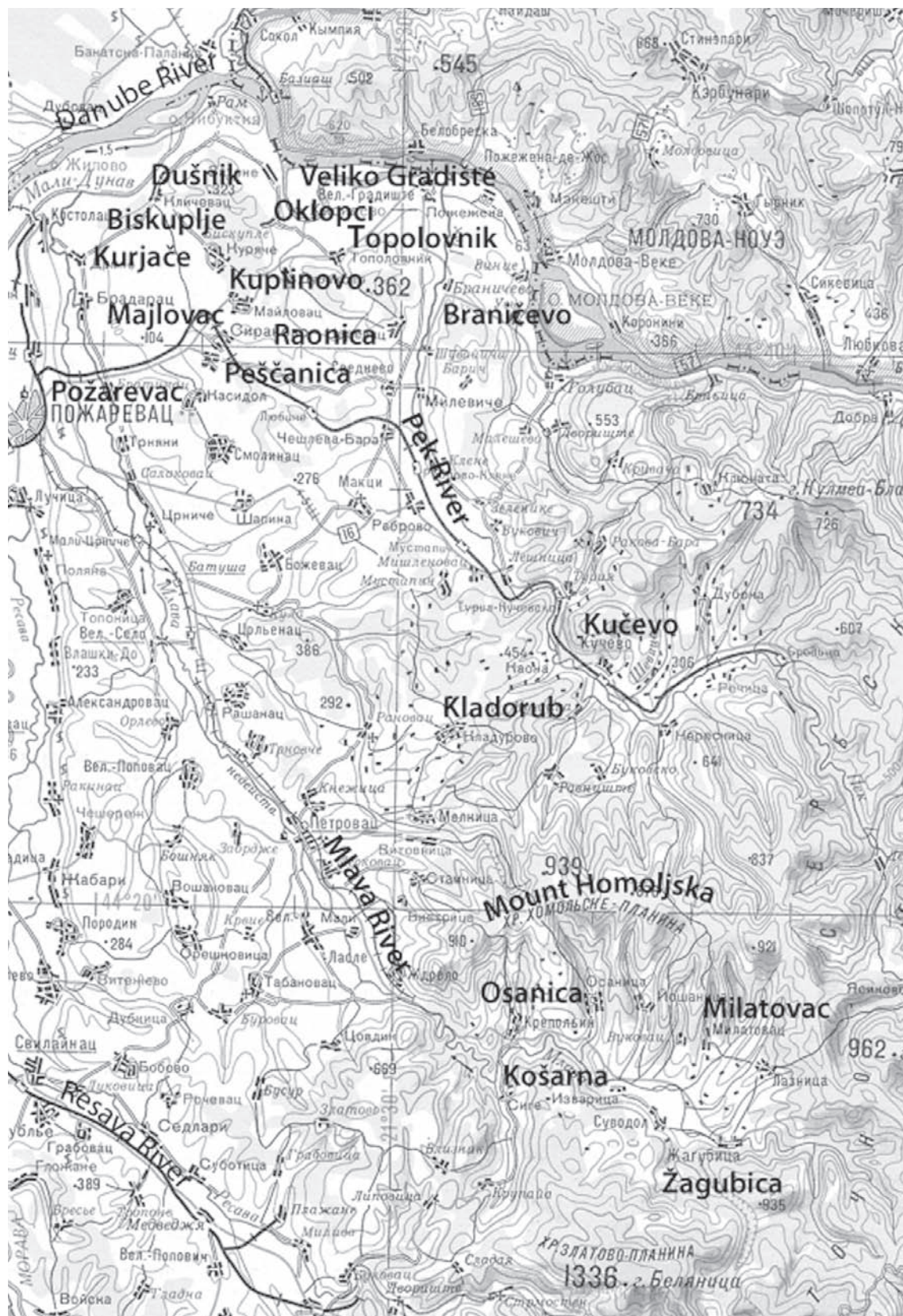
The grand *čelnik* Radič possessed 67 villages scattered at 8 main locations: around Braničevo, Kučevo, Nekudim, Kruševac and Rudnik, along the Upper Morava River, in the district of Mačva, and in the territory to the north of the Sava River, which was controlled by the Hungarian king Sigismund (see acts nos.

143 Стојановић, *Сѣтари срѣски хрисовуљи*, 5–6, no. 5.

144 Пурковић, *Поїис села*, 124; Шкриванић, *Власїелинсїво*, 133 and 135.

1 and 2). Radič donated one village, Belo Polje near Kruševac, to the Athonite monastery of Vatopedi (see acts nos. 5 and 6 and map no. 5), and another one, Gornja Peščanica, to the Athonite monastery of St. Paul (see act no. 7 and map no. 1). He provided a yearly subsidy of 22 *litrai* of silver for the monastery of Kastamonitou and entitled it to receive an annual income from 7 of his villages (see acts nos. 3 and 4). Radič also divided his shares in the mining enterprises at the villages of Rudnik and Kamenica in two equal parts – one for Kastamonitou and one for the monastery of St. George which he had built at Vračevšnica (see acts nos. 3 and 8). He ordered Kastamonitou to accept and accomodate all his kin including his spiritual father, the metropolitan of Arilje Mark (see act no. 4). The Serbian general acted in this way because it was evident that his estates were gradually passing under Ottoman control (see act no. 2).





MAP. 1. POŽAREVAC, BRANIČEVO, VELIKO GRADIŠTE









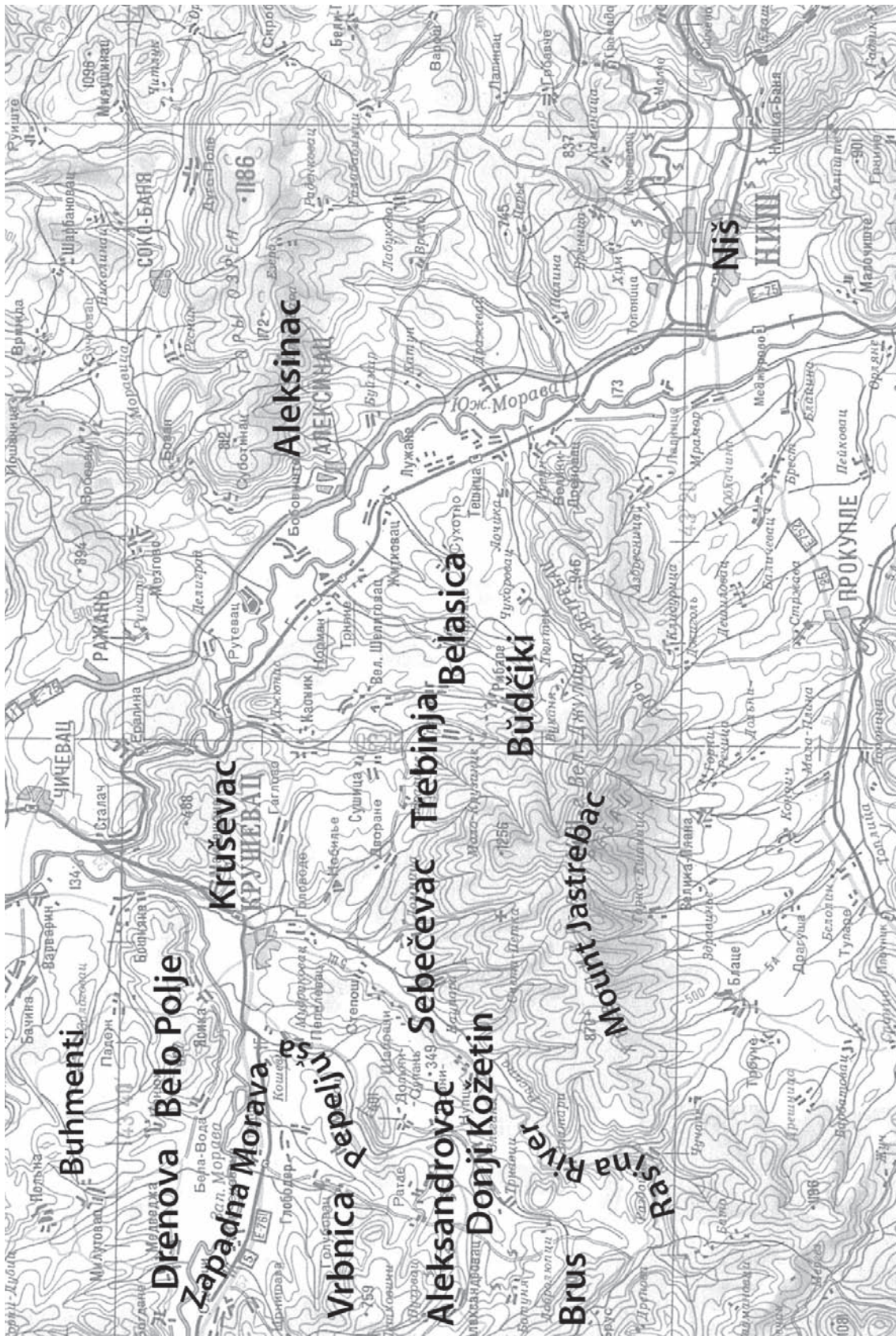
MAP 3. OBRENOVAC, MLADENOVAC, ARANDELOVAC





MAP 4. KRAGUJEVAC, GORNJI MILANOVAC, RUDNIK





MAP 5. KRUŠEVAC, ALEKSANDROVAC, ALEK SINAC





MAP 6. KRALJEVO, ČAČAK, ARILJE





MAP 7. PRISTINA, NOVO BRDO



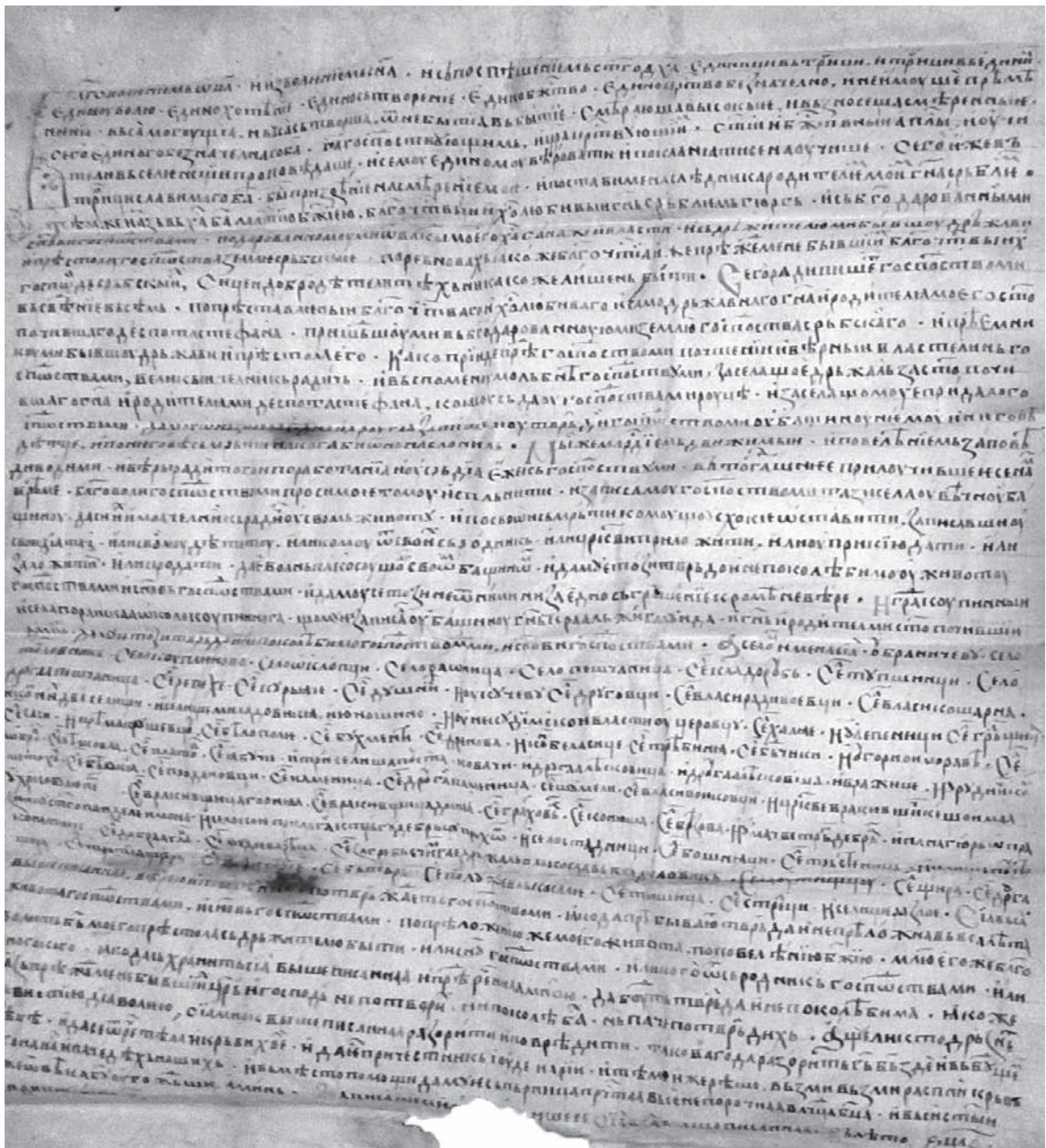


PLATE 1. SLAVIC CHARTER NO. 1, VARIANT 1 (1428–1429). ORIGINAL ACT OF GEORGE BRANKOVIĆ CORROBORATING THE PROPERTY WHICH THE GRAND ČELNIK RADIČ HAD BEEN GRANTED BY THE DESPOT STEPHEN LAZAREVIĆ AND BY THE HUNGARIAN KING SIGISMUND OF LUXEMBURG (PHOTOGRAPH 1)



PLATE 2. SLAVIC CHARTER NO. 1, VARIANT 1 (1428–1429). ORIGINAL ACT OF GEORGE BRANKOVIĆ CORROBORATING THE PROPERTY WHICH THE GRAND ČELNIK RADIČ HAD BEEN GRANTED BY THE DESPOT STEFAN LAZAREVIĆ AND BY THE HUNGARIAN KING SIGISMUND OF LUXEMBURG (PHOTOGRAPH 2)











[illegible]











PLATE 8. SLAVIC CHARTER NO. 3 (1430–1431). ORIGINAL ACT OF THE NEW KITTOR OF KASTAMONITOU RADIČ, WHO GRANTS HIS MONASTERY A YEARLY SUBSIDY OF 20 LITRAL OF SILVER (PHOTOGRAPH 2)











[illegible]



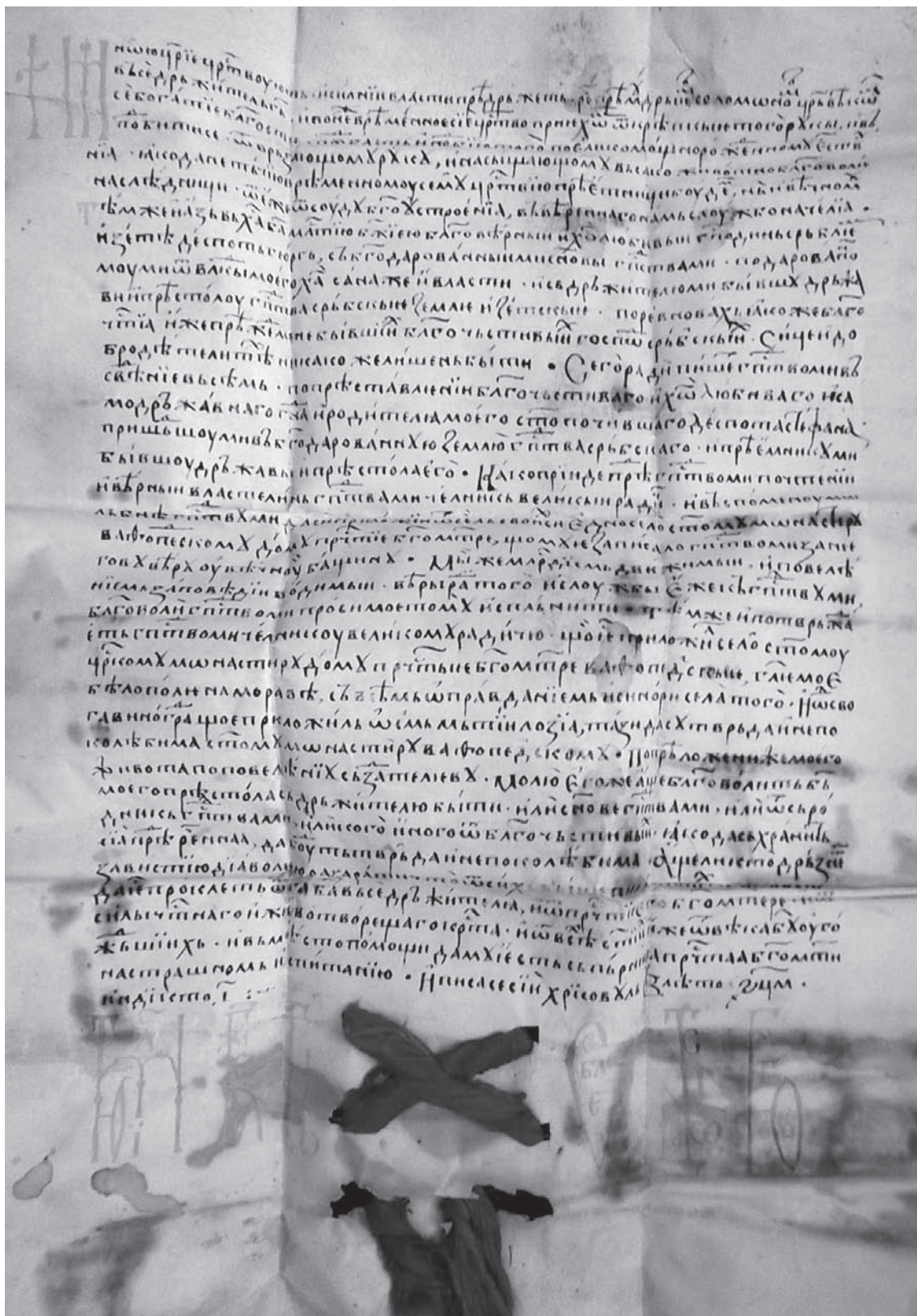


PLATE 12. SLAVIC CHARTER NO. 6 (AFTER MARCH 1432). ORIGINAL ACT OF GEORGE BRANKOVIĆ CONFIRMING THE DONATION OF THE VILLAGE OF BELO POLJE IN CENTRAL SERBIA WHICH THE ČELNIK RADIĆ HAD MADE TO VATOPEDI (PHOTOGRAPH 1)



[illegible]

PLATE 13. SLAVIC CHARTER NO. 6 (AFTER MARCH 1432). ORIGINAL ACT OF GEORGE BRANKOVIĆ CONFIRMING THE DONATION OF THE VILLAGE OF BELO POLJE IN CENTRAL SERBIA WHICH THE ČELNIK RADIČ HAD MADE TO VATOPEDI (PHOTOGRAPH 2)







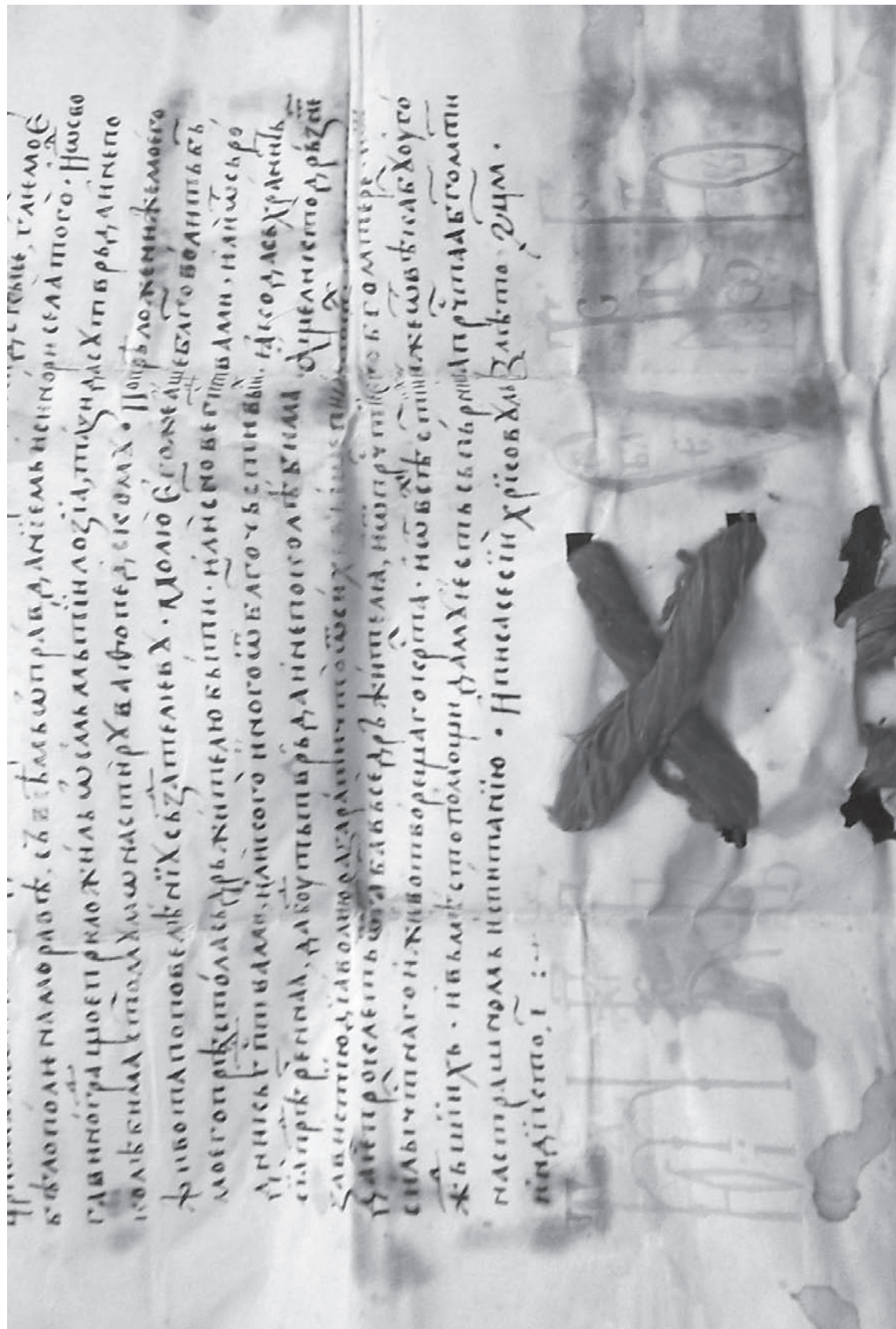


PLATE 15. SLAVIC CHARTER NO. 6 (AFTER MARCH 1432). ORIGINAL ACT OF GEORGE BRANKOVIĆ CONFIRMING THE DONATION OF THE VILLAGE OF BELO POLJE IN CENTRAL SERBIA WHICH THE ČELNIK RADIĆ HAD MADE TO VATOPEDI (PHOTOGRAPH 4)



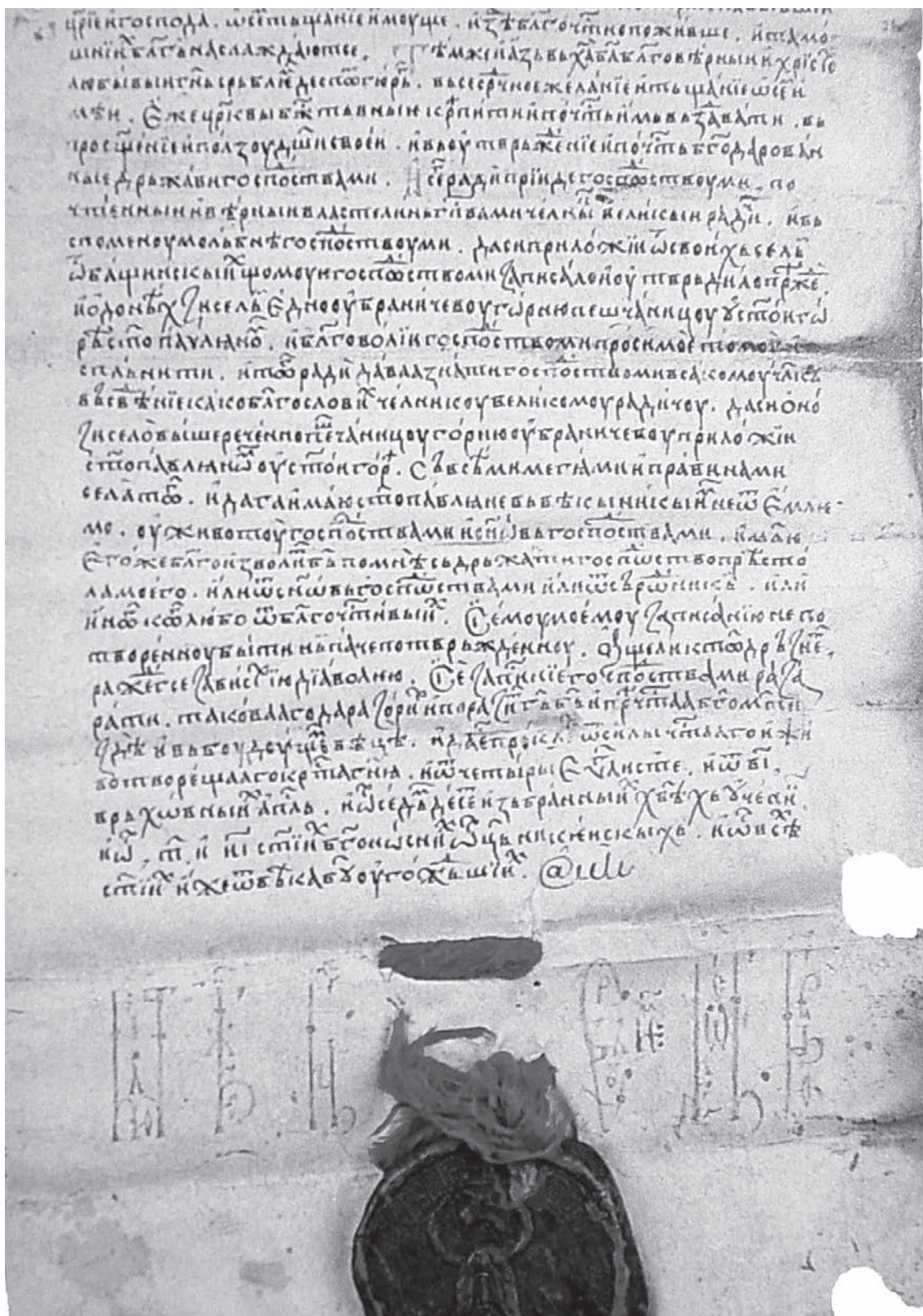


PLATE 16. SLAVIC CHARTER NO. 7 (AFTER JULY 1429). ORIGINAL ACT OF GEORGE BRANKOVIĆ CONFIRMING THE DONATION OF THE VILLAGE OF GORNJA PEŠČANICA NEAR BRANIČEVO WHICH THE ČELNIK RADIĆ HAD MADE TO THE ATHONITE MONASTERY OF ST. PAUL (PHOTOGRAPH 1)



[illegible]

PLATE 17. SLAVIC CHARTER NO. 7 (AFTER JULY 1429), ORIGINAL ACT OF GEORGE BRANKOVIĆ CONFIRMING THE DONATION OF THE VILLAGE OF GORNIA PEŠČANICA NEAR BRANIČEVO WHICH THE ČELNIK RADIČ HAD MADE TO THE ATHONITE MONASTERY OF ST. PAUL (PHOTOGRAPH 2)













PLATE 20. SLAVIC CHARTER NO. 7 (AFTER JULY 1429). ORIGINAL ACT OF GEORGE BRANKOVIĆ CONFIRMING THE DONATION OF THE VILLAGE OF GORNJA PEŠČANICA NEAR BRANIČEVO WHICH THE ČELNIK RADIČ HAD MADE TO THE ATHONITE MONASTERY OF ST. PAUL. CLOSE PLAN OF THE WAX SEAL



Сл. Лагоболеніємъ шца, и изволеніємъ сына, и споспѣшеніємъ сѣлата дѣла единицы въ троицѣ и  
 въ единицѣ единѣ волю, едно хотѣніе, едино сотвореніе, едино божество, едино царство безначально и  
 неизмѣнне премоутиа всемоутиа и вса сотвориша шчѣ небытіа въ бытіе, смиряюща высокіа и вознося  
 ща смиренныя. сего единого безначальнаго бога господствующаго и царя царствующихъ и  
 свѣти и божественніи апостоли и учителяи вселенстїи проповѣдаше; и семъ единомъ върова покла  
 натица наѣчиша. сего иже въ троицѣ славаимаго бога: бысть призьбіе на смиреніе мое, и погѣби  
 ма на слѣдника родителемъ моимъ, господина сербленіа, иже и азъ во христа  
 божію благочестивый и христолюбивый господинъ, иже и азъ во христа  
 сынови господствами подарованномъ ми шчѣ владыки моего христа сана же и владыки и держи  
 телю ми бывшѣ державы и престолъ господства земліи сербскіа поревновашъ такоже благочестіа иже  
 прѣждѣ менѣ бывшихъ благочестивыхъ господъ сербскихъ, сице и добродѣтели тѣхъ никакоже лишѣ  
 быти. сего ради пишеть господствами въ свѣдѣніе всѣмъ, по преставаеніи благочестиваго и христо  
 любиваго и самодержавнаго господина и родителя моего свѣтопочившаго деспота стѣфана. пришед  
 шѣ ми въ богодарованію ми землю господства сербскаго и вѣрмникъ ми бывшѣ державы и престола  
 его, како прїиде прѣдъ господствами почтенный и вѣрный владыкинъ господствами, великій челнѣ  
 радичъ, и воспоманѣ молебне господствѣ ми за села кои держалъ за свѣтопочившаго господина и  
 родителя ми дѣспота стѣфана: коа создалъ въ господствами рѣкъ, и за села что мѣе придало господство  
 ми данѣ шнаа села единая и дѣбѣла записи и утверди господство ми въ бѣщинѣ и емѣ и его дѣп  
 тцемъ, и понебѣ смерти на кто бы онъ наслонилъ, мы же милосердіемъ дѣвчимъ, и повелѣніемъ запо  
 бѣди водими и бѣры ради того, и поработаніа и усердіа еже къ господствѣ ми, въ тогдашнѣе приобчѣнше  
 намъ вѣрѣна благоволи господство ми просимое томѣ исполнити: и записамъ господствомъ тѣла села  
 въ вѣчно бѣщинѣ дасихъ имѣтъ челникъ радичъ въ своемъ животѣ и по своенъ смерти комѣ шчѣ бохо  
 щетъ оставити записавши въ свой дѣлатикъ, или своемъ дѣтѣ или комѣ шчѣ сродникъ или церкви  
 приложити или въ прикию дати или заложити или продати дае воленъ како същимъ своимъ бѣщиномъ



11 ною царіе царствѣють и снаные предержатъ; рече: премѣдрилъ соломѣ: царь вѣковъ въ сдержан-  
 тель богъ, понеже брѣменное сіе царство, придемъ шъ крѣпкіа того рѣки и всепопатые благости,  
 подобаетъ и по подобію того' послѣкомощно рожденномъ естество подобитиса шъ верзующемъ  
 рѣкъ и насыщающемъ всако животно благоволеніа, шъ данеючю бременномъ семъ царствѣ  
 пріятницы бѣдемъ, но въ чинѣмъ и слабѣдницы. шъ же шъ, въ благоустроеніа въ реннаго на  
 слѣбжбоначала. Тѣмъ же йазъ азъ хрїста бога благоуче, шъ хрїстолюбивыи милостію  
 господинѣ сѣрблемъ дѣспотѣ гюргъ и съ благочестивою и хрїстолюбивою госпожею дес-  
 кѣра ириною и съ вогодарованными сыновѣи господствали по дарованномъ ми шъ владыни  
 моего хрїста, снана же и власти и содержителю ми вышъ господства сѣрбскіе земли, державы  
 и престолъ поревоновахъ гѣкоже благочестіа иже преждѣ мене бывшихъ благочестивыхъ господъ сѣрб-  
 скихъ. сице и добродѣтели тѣхъ никакоже лишены быти. Сего пишетъ господствонн въ свѣдѣ-  
 нїе всѣмъ по преставленіи благочестиваго и хрїстолюбиваго господина и родителя моего  
 свѣтопочившаго дѣспота стѣфана пришедшъ ми въ вогодарованнѣи ми землю господства се-  
 рбскаго и преминкѣ ми бывшъ державѣ и престолѣ его, како прїидѣ предгосподствонн  
 нный и вѣрныи властелинъ господствали великѣи чельникъ радичъ, и изнесѣ хрїсовѣхъ свѣтопочи-  
 вшаго тосподина и родителя моего дѣспота стѣфана; що естъ томъ записалъ церковь благоуоче-  
 нїа пречистые бладычницы нашей богородицы на рыбѣ глаголемъ и-гробовничница, що сіѣ сози-  
 далъ своимъ трудомъ. и село вѣднѣловинъ, и село меленїа на расинѣ и село вѣрбеницъ, и село  
 себечевъ, и укрѣшевской бласти, и село кожетїно долинѣ и кѣкю уградѣ господствали въ новѣмъ  
 брѣдѣ що е' была на вѣла нестрѣ вѣлыка, и въспоменѣ молебнѣ господствонн дамъ господствонно



[illegible]



Касносредњовековни словенски архив манастира Кастамонит састоји се од само четири српске повеље. Све су оне у вези с великим челником Радичем, који је поседовао 67 села, разбацаних највећим делом у осам подручја – Браничево, Кучево, Некудим, Крушевац, Рудник, дуж горњег тока Мораве, у Мачви и на територији под влашћу угарског краља Жигмунда, северно од реке Саве. Радич је приложио село Бело Поље, код Крушевца, светогорском манастиру Ватопед, а село Горњу Пешчаницу светогорском манастиру Светог Павла. Он је обезбедио годишњи приход од 22 литре сребра за манастир Кастамонит и уступио му право на годишње приходе од седам својих села. Радич је такође приложио једну половину својих деоница и рударског постројења у насељима Рудник и Каменица манастиру Кастамонит, а другу половину манастиру Светог Ђорђа, који је саградио у селу Враћевштица. Као нови ктитор Кастамонита одредио је да манастир прихвати у братство његове сроднике, укључујући и духовног оца, ариљског епископа Марка, уколико они покажу намеру да ступе у манастир. Ови поступци знаменитог српског војног заповедника били су у највећој мери последица чињенице да су његови поседи постепено доспевали под турску власт.

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ИЗДАЈЕ:  
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